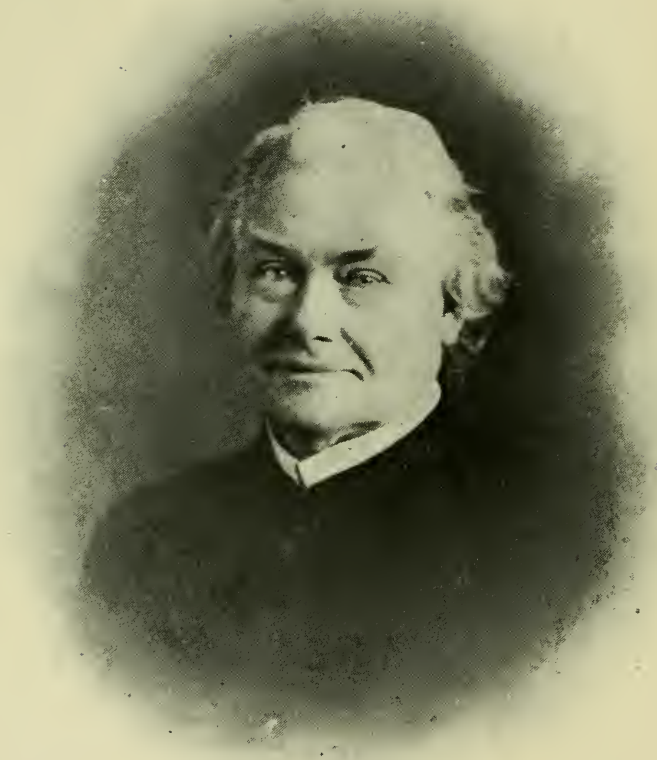




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The Scriptural mode of
Christian baptism



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THE SCRIPTURAL MODE
OF
CHRISTIAN BAPTISM

BY

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PREFACE.

WHY another book on "Baptism"? The subject has been discussed for hundreds of years, and thousands of volumes have been written upon it, and the subject is still unsettled. This is all true, and yet there is no subject that has more interest in it to the people in general than this much-discussed subject. There is no discussion on any theological question, especially in the rural communities, that will draw such crowds and create such interest as a discussion on the subject of "Baptism." The reason the author has for the publication of this book may be stated as follows: On my first charge, Raleigh Circuit, Southern Illinois Conference, in August, 1853, when I was but twenty-one years of age, I had a debate with a very prominent Baptist minister in that part of the State on the subject and mode of "Baptism." We discussed "Infant Baptism" two days and a half, and the mode half a day, and he left the field without replying to my third speech. That gave me quite a reputation as a debater, and when such work had to be done in all that country, I was generally sent for to do it. As a result, I had to meet the champions of immersion of the West, such as J. Cole, Baptist, and J. S. Sweeny, J. K. Speer, Dr. J. H. Lucas, Clarke Braden, and W. B. F. Treat, of the Disciple or Campbellite Church. For the last twenty years I have frequently been called to deliver a series of lectures on the subject in various places in Illinois and Missouri, and of

course I had to go to the bottom of the subject in preparing for these debates and lectures. For fifty-three years I have thus been compelled to study this question. For a number of years past many of my brethren in different Conferences have urged me to give the results of these years of study to the Church in a permanent form before I go hence. In compliance with these requests, I have prepared the following pages, and I trust they may be made a blessing to those who may be perplexed on this subject.

The writers whom I have consulted most in the preparation of these pages on the side of immersion have been: Dr. Richard Robinson, of Cambridge, in his "History of Baptism"; Dr. Alexander Carson, whom I regard as the ablest and the most conscientious writer on that side of the question; Alexander Campbell, the great founder and leader of the Church that familiarly bears his name; and Dr. Conant, in his "Baptizein." The writers on our side to whom I wish to acknowledge my indebtedness are: Dr. J. Ditzler, whose incomparable work on "Baptism" is a thesaurus of information on the subject and the master of all the books on the philological argument, and who has kindly permitted me to draw at will from his matchless treasure of information, for which both the writer and reader are under profound obligations; Dr. Dale's "Classic and Judaic Baptism"; Prof. Moses Stuart; Dr. James L. Chapman; Charles Taylor's "Apostolic Baptism"; and Dr. E. B. Fairfield's "Letters on Baptism."

In closing this laborious task, that has taken a year and eight months of hard and almost unceasing toil, I wish to express my profound gratitude to my Heavenly Father for sparing my life and giving me health to complete this laborious task at my advanced age. And now I send it out on its mission, praying that it may be made a blessing to all who may read it, and that it may contribute

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to the glory of God in helping to set forth His truth in regard to the ordinance of Christian baptism.

G. W. HUGHEY.

Galena, Mo., November 15, 1906.

INTRODUCTION.

CHRISTIANITY was designed by its Author to be a universal religion and we should reasonably expect to find it adapted to all ages, climes, and conditions of the human race. The reasonable probability is, therefore, that its Author would adopt such rites, ceremonies, and sacraments as could apply to all ages, races, and conditions of the human race; such as would equally apply to those living under the burning rays of a tropical sun, or those living in the region of perpetual ice and snow of the Arctic Circle; such as could be administered to a man without delay in the great Sahara of Africa, or at the Poles; to the strong man of robust health, or the tender and delicate female who could not stand a breath of fresh air, or to the helpless invalid on his couch of pain.

If the Author of Christianity adopted a sacrament the mode of which makes it impossible to be administered in all places, to all persons, and under all circumstances, He made a stupendous blunder, such as we cannot charge upon Infinite Wisdom. If Jesus enjoined immersion, then he enjoined a rite that cannot be complied with in many parts of the globe and in multitudes of cases among men and women. If baptism is an essential condition of the remission of sins, and immersion alone is baptism, then under all these conditions and circumstances remission of sins is impossible, and Christ has instituted a rite that makes salvation impossible in a large part of our

earth and to multitudes of its inhabitants. To charge upon the Son of God such a blunder as this is to deny His omniscience or His compassion for lost and helpless humanity. We cannot look upon such a thing as possible, and its probability is out of the question, that Jesus, Who came into the world to save men at the fearful cost of the sacrifice of Himself on the cross, could have enjoined immersion, and thus make the salvation of multitudes of those for whom He died impossible, without any fault of their own. Such a thought is too dishonoring to the all-loving Savior to be entertained for a moment.

2. Baptism is a positive institution. It rests upon no moral principle for its authority, but alone upon the will and command of its Author. It is therefore of the highest probability that the all-loving Savior of men would select such a mode for this positive institution of His religion as would be the least burdensome to His faithful children. That immersion is under many circumstances more burdensome than was circumcision under the old law is apparent to every reflecting mind. In positive institutions we must always expect a correspondence between the institution and the thing it is designed to represent. Circumcision was a positive institution, and it had direct reference to the circumcision of the heart—the cutting off of sin from the heart. The baptisms of the law were all positive institutions, and they all had reference to spiritual cleansing. Christian baptism has direct reference to the purification of the heart by the baptism of the Holy Ghost. It is the constant symbol of regeneration and the purification of the heart from sin. John recognized this in regard to his baptism; he said: “I indeed baptize you with water—He shall baptize you with the Holy Ghost.” Jesus recognized the same thing when He said: “For John truly baptized

with water, but ye shall be baptized with the Holy Ghost, not many days hence.”

This connection is so clearly taught in the New Testament that the early Christian writers called baptism regeneration, as we show in our chapter on “The History of Baptism”; not that they believed that it was the real regeneration, but it was the symbol of it. Hence Justin Martyr, who calls it regeneration, says: “What need have I of that other baptism, who have already received the baptism of the Holy Ghost?” Showing that he understood that the baptism of water was but the emblem or symbol of the baptism of the Holy Ghost. It is but reasonable that there should be agreement between the mode of the real baptism and its emblem or symbol. We have shown in our chapter on “The History of Baptism” that the idea that baptism was designed to represent “the burial and resurrection of Christ” was unknown in the early Church, and only came in after triune immersion became general, to justify that practice.

3. It is a fact that women on an average from fourteen to forty-five, for at least one-fourth of that period, could not be immersed without great danger to their lives or health. Can we accept it as probable that our Lord would have enjoined a mode of baptism fraught with such danger to the health and lives of His obedient children? I cannot believe that our Lord would make any such requirement.

4. Even in temperate climates, for nearly half the year immersion in streams, where often the ice has to be broken, cannot be performed without great danger to the health and life both of the administrator and the person baptized, especially if they should not be of robust health or constitution. To avoid this danger, our immersionist friends in the cities and larger towns have baptisteries in

their churches, with pipes to warm the water, and rubber baptismal robes to provide against the danger to life and health which they thus acknowledge is liable to result from immersion in cold water out of doors.

These facts no doubt often occur to the minds of conscientious immersionists. Dr. E. B. FAIRFIELD gives us an example of this in his "Letters on Baptism," which I will transcribe, together with his comments on the subject. He says:

"Some years ago, while I was still in the Baptist ministry, but after I had ceased to preach on 'Baptism,' and in my own mind had ceased to insist on immersion, I met a Baptist clergyman who was an entire stranger to my own thoughts, and who said to me: 'Has it never occurred to you that the Great Head of the Church, in establishing an ordinance for all time and for all latitudes and for all seasons of the year, would not be likely to give the Church one that is so utterly unphysiological as immersion? Now, I have studied medicine, and practiced as a physician fifteen years, and I know that what I say is true. IT IS CONTRARY TO ALL THE LAWS OF LIFE AND HEALTH, EITHER FOR THE BAPTIZED OR FOR THE ADMINISTRATOR.' I was quite startled to hear such words from a Baptist minister, but after a moment I confessed to him my own thoughts and my own experience; for on several occasions I had been ill for days after baptizing a large number of persons in the spring, following a winter of special revival.

"Here is an ordinance for the world; for missionaries in all countries; for every convert, immediately upon his conversion; and one would naturally anticipate that it would be one to which he could give heed at any time of the year, or in any locality where he might be. But if our Baptist brethren have the right understanding

of it, it is not. Many (I think most) Baptist ministers are obliged, from regard to their own life and health as well as out of regard to the health of some of those converted to Christ, to postpone the baptism of those converted in the winter until the coming of the spring or summer. Ministers in impaired health are not able to attend to it at all.

“I was present in Spurgeon’s church in the summer of 1873, on the occasion of the baptism of ten or twelve persons. The pastor preached every Sabbath. He was present, and as well as usual, at the time of this baptism, but another minister performed the ceremony; and I was informed by a member of the church that the reason Mr. Spurgeon himself did not perform the ceremony was that his health would not justify him in doing it. Certainly his friend was not selected because of his special skill, for I have never seen immersion more ungracefully executed.

“To me it seems an ungracious task to argue in favor of a ceremony of admission to a Christian Church which the pastor of the church must get somebody else to perform.

“So it might often happen that, in a large district of country, there would be found no facilities for immersion.

“In the spring of 1864 I spent a month in traveling in Palestine. I was then a Baptist, and always expected to remain so. I did not travel out of my way to find water for baptism; but, as it was the month of March, and the latter rain had just ceased, it would be a favorable time for finding suitable conveniences for immersion, if such there were. Yet, aside from the Mediterranean and the Sea of Galilee, I found only one or two places where immersion would have been practicable. It was not oftener than once in four days, on the average, that we

could have baptized the eunuch in that method, had we fallen in with him and had he so required.

“And the Jordan was not one of these places. As we stood upon the banks of the furious, foaming, dashing river, and the words, ‘What will ye do in the swellings thereof?’ naturally occurred to me, I replied inwardly, ‘I do not know; but certainly not undertake to baptize anybody by immersion, unless I wished literally to bury him by baptism into death.’ I would as soon have thought of performing immersion in the Niagara, half a mile above the cataract, as at the Fords of the Jordan, in the month of March, 1864. And in many other countries and localities it would be more difficult to find facilities for immersion than in Palestine. Even in countries which are regarded as well watered, it is not always easy.” (Fairfield’s “Letters on Baptism,” pp. 231 to 236.)

These considerations ought to have great weight, and they must have on all thoughtful minds, whatever may be their opinions on the mode of baptism. To me it is not only not at all probable, but it is not *possible* for the Great Head of the Church, in instituting an ordinance for all time, all climates, and all conditions of the human race, to institute one which could not apply to so large a part of our earth and to so many millions of its inhabitants as immersion cannot.

On the other hand, our mode meets all the requirements of a universal ordinance. It meets every case and condition of the human race, in every clime, season, or country. Wherever men can find water enough to preserve life, they can find water enough for the ordinance of Christian baptism. There need be no delay. No danger to the life or health of the baptizer or the baptized, it matters not however feeble or delicate the health or however rigorous the climate or the season. No soul need

perish for want of the facilities for baptism if we hold with many immersionists, that remission of sins can be obtained only in baptism; or if we hold with the great majority of immersionists, that baptism is the only door of entrance into the visible Church of Christ and to the communion and fellowship of the Church; it meets all the requirements in either case, and was selected by the Great Head of the Church for this very reason, that no one might be deprived of the privilege of Church fellowship or of the benefits of communion in the Church of God.

5. Under the law of Moses, ceremonial cleansing was always by sprinkling. If there was a deviation from the mode of simple sprinkling (Leviticus xv. 18), or the man who sprinkled the water of separation on the man who had touched a dead body (Numbers xix. 19-21), or the leper after he was cleansed (Leviticus xiv. 8), the washing was always done WITH water; the water was poured over the body, and not the body plunged into the water.

Spiritual cleansing under the law was always represented by SPRINKLING. Psalm li. 7: "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." The purging with hyssop was always done by sprinkling by means of a bunch of hyssop. The washing was the result of the sprinkling; as the washing in Isaiah i. 5. Ezekiel xxxvi. 25: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." Here spiritual cleansing is represented by sprinkling. In the New Testament the real cleansing from sin in the blood of the Lamb is always represented as done by sprinkling. (Hebrews x. 22; First Peter i. 2; Hebrews xii. 34.)

It is not at all probable that the Great Head of the Church would do the real cleansing from sin by SPRINKLING, and then command us to represent it by PLUNGING.

Reason demands that there should be harmony between the mode of the real and the figurative cleansing from sin.

6. The relation between the baptism of water and the baptism of the Holy Spirit demands that the mode should be the same. The baptism of water is the emblem or symbol of the baptism of the Holy Spirit. The baptism of the Holy Spirit is always represented as being done by "pouring out," "falling on," "shedding forth," "coming upon"; never as a "plunging into, or an immersion." It is reasonable to suppose that our Lord would give us a mode for the symbolical baptism that would correspond with the mode of the real baptism which He himself performs on all believers, and by which all believers are put into the one body of Christ, and are made partakers of Him. (First Corinthians xii. 13.) The probability, to my mind, here rises to a certainty and settles the question in the introduction before we reach the argument. It does seem to me that, if the mind could divest itself of the prejudice of preconceived opinions, no other conclusion is possible.

7. But we may be asked, "Are not our immersionist friends honest in their convictions?" We answer: Most unquestionably they are. Nothing but loyalty to a conviction to what they believe is a duty enjoined by the command of the Lord could influence men and women to submit to such a burden as immersion is in the coldest weather and with the certain knowledge that they are running so great a risk to their lives and health.

Some of the noblest Christian men and women who have ever lived, and who are living to-day, conscientiously believe that the Lord Jesus enjoined this mode of baptism, and are willing to take every risk to do what they believe to be an act of obedience to His will. God accepts and blesses them for their loyalty to their convictions of duty,

notwithstanding their mistake in regard to the proper mode and design of baptism. He equally blesses those who as honestly believe that the pouring or sprinkling of water on the person, in token of purification from sin, is the divinely instituted baptism. This proves that the MODE of baptism is not essential to the ordinance, much less to the remission of sins.

Why, then, the necessity of controversy on the subject? If it were not for the consequences of the teachings of immersionists I would deem it not a matter of sufficient importance to merit controversy. But when we are told that Christ commanded the act of immersion as the only baptism, and that remission of sins can be obtained only in this act, and by others that this act alone admits us to the communion of the Church of God, and without it we cannot enter the visible Church, it becomes a question of vital importance. It ceases to be merely a question of *mode* and enters into the very essence of the gospel. It puts a yoke on the necks of Christ's disciples that many are not able to bear, as we have seen, and becomes a vital question of Christian liberty, and demands the most careful consideration and the most thorough investigation.

The unaccountable and unsupported assumptions and assertions of many immersionist writers and debaters to fasten this yoke of bondage on the Church of Christ makes it imperatively necessary that these unsupported assumptions be met and shown to be groundless, and the truth be printed on this important question. As we have shown in the following pages, the claims of immersionists are extravagant and not sustained by facts.

Take, as an example of this extravagance and recklessness, the position immersionists usually take on the meaning of the word *baptidzo*. They usually declare that all the lexicographers, commentators, critics, and scholars

are with them on the meaning of this word. Dr. Carson is an honorable exception, for he frankly admits that the lexicographers and commentators are all against him in regard to the meaning of this word. Dr. Carson was right, as we have shown in the following pages. There is not a lexicon on earth that agrees with them on the "*specific and univocal* meaning, contended for by Carson and Campbell.

Take, as another illustration, their statements in regard to the facts of ecclesiastical history. Mr. Campbell in his debate with Dr. Rice, and Mr. Braden in his debate with me, expressly declared that in the early Church persons who had not been immersed were not permitted to be ordained to the ministry. This statement they made right in the face of the facts of history, as we have shown in the last chapter of this book.

So great and general is this tendency on the part of controversial writers on that side of this controversy that for years I have been compelled to doubt every statement they make in regard to the meaning of words or the facts of ecclesiastical history touching the points of controversy. Such things are painful to state, and more painful because true. The case might be stated much stronger in some cases, as shown by Dr. Ditzler in regard to his experience with Dr. Graves and others, as can be seen in his work on "Baptism." No good can be accomplished by such a course, and it is bound to react in the end against the cause it is advanced to support, and the advocates who resort to that method.

Over-zealous controversialists on both sides are liable to be led into mistakes of this character, if they are not careful in following the statements of others, when they have not the facts at first hand. I have endeavored always, both in oral discussion and in writing, to know the

truth in regard to every statement I make in regard to matters of criticism or to facts of history. I do not want to be mistaken myself, and I do not want to mislead anyone by any statement I may make. Truth is what we all ought to seek, and truth can never be sustained by falsehood.

Baptism: Its Mode.

CHAPTER I.

THE POSITION OF IMMERSIONISTS.

THE POSITION of our immersionist friends is, that baptism is the momentary immersion of the whole body under water, and the immediate emersion, or lifting it out again. The EMERSION is just as essential to baptism as the IMMERSION. They claim that baptism is a burial and resurrection. The resurrection is just as essential as the burial; for with them baptism is designed to represent "the burial and resurrection of our Lord." Baptism would not be complete without the resurrection. This must be borne in mind throughout this discussion. If the word *baptidzo* expresses the ACTION of baptism, then it must express both parts of the ACTION—both the IMMERSION and the EMERSION. To prove their claim of exclusive immersion they rely on the following points, or arguments:

1. The force and meaning of the word *baptidzo*, which they claim always means to dip, plunge, or immerse; never having any other meaning.

2. The force and meaning of the preposition *eis* (εἰς), which they claim, when used with verbs of motion, always means motion INTO a place, and never simply motion to a place.

3. The places where and the circumstances under which the baptisms of the New Testament took place.

4. The supposed allusions to immersion in Romans vi. 1-6 and Colossians ii. 12.

5. That baptism is called "a washing," which they say must therefore be an immersion.

6. "One Lord, one faith, one baptism." (Ephesians iv. 5.)

7. The practice of the primitive Church, which they claim was always by IMMERSION.

We purpose to show in the following pages that every one of these positions utterly fails to sustain their claims; not one of them can they maintain.

On the specific meaning of *baptidzo* they are at hopeless disagreement among themselves; and until they can reach an agreement among themselves as to the *specific* meaning of their own *specific* term, they should not ask us to accept their position. Let us look at a few of their efforts to agree on this important point.

Dr. ALEXANDER CARSON, one of the most eminent and scholarly Baptist ministers of the last century, speaking of *baptidzo*, says: "My position is, THAT IT ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE." (Carson on "Baptism," p. 56.) The capitals are his.

ALEXANDER CAMPBELL says: "*Baptizo* indicates a specific action, and, consequently, as such, can have but one meaning. For if a person or thing can be immersed in water, oil, milk, honey, sand, earth, debt, grief, affliction, SPIRIT, light, or darkness, it is a word indicating specific action and specific action only." (Campbell on "Baptism," pp. 118-119.)

What Mr. Campbell means by this specific action he tells us in his debate with Dr. Rice. He says: "*Baptizo*

permits the subject to stay under the water but a very little time, and then emerge again. In the etymology and philology of the Greek language the word *baptizo* never can be shown to mean going to the bottom and staying there." He says: "It was a part of the significance of *baptizo* to emerge again, as well as to immerge, making it equal to *katadusis* and *anadusis* combined." Again he says: "My idea is that the dipping should not be done frequently, but that it indicated the rapidity with which the action was to be performed; that the thing should be done quickly, and for this reason the termination *zo* is never used when the word is employed in connection with the business of dyers and tanners. But the word *baptizo* is always used to express the ordinance of baptism. This is the best reason I can give for the change in the termination into *zo*." ("Campbell and Rice Debate," pp. 77-78.) Here it is plain that Mr. Campbell's specific action expressed by *baptidzo* is being put momentarily under water and then raised out of it again. The radical root *bap* puts the person or thing under the water, while the termination *zo* brings him or it up again.

Dr. GALE, an eminent Baptist writer of England in the last century, takes square issue with Mr. Campbell, and also with Dr. Carson, and says: "The word *baptizo*, perhaps, does so necessarily express the action of putting under water, as a thing in general being in that condition, no matter how it comes so, whether it is put into the water or the water comes over it." (Carson on "Baptism," p. 21.) Here the *specific action* claimed by Campbell and the *mode* contended for by Carson are totally repudiated, and the *state* or *condition* of "*being under* is substituted for "mode" and "specific action."

Prof. MORRELL takes square issue with Carson, and repudiates Campbell entirely, and goes even further than

Gale. He says: "That the word *baptizo* uniformly signifies to dip I will not venture to assert or undertake to prove. I believe, however, that it is generally admitted on both sides that the word does mean to dip; that this is its generic meaning, and its most usual meaning. But it appears quite evident that the word also bears the sense of covering by superfusion. This is admitted by Dr. Cox, who says: 'A person may be immersed by POURING, but immersion is the being plunged into water, or overwhelmed by it. Were the water to ascend from the earth, it would still be baptism were the person wholly covered by it.' Thus far we surrender the question of immersion, and in doing so we feel no small pleasure in finding ourselves in such good company as that of Dr. Cox." (Dale's "Classic Baptism," pp. 58-59.)

Here are two eminent Baptist scholars who wholly surrender the specific meaning of *baptidzo* claimed by Carson and Campbell, and admit that a man may be immersed by SUPERFUSION—yea, that he may be baptized by POURING. How these eminent scholars agree upon the word on which they all rely to prove exclusive immersion!

Dr. FULLER agrees with Gale, Cox, and Morrell. He says: "My position is, that *baptizo* signifies to immerse, it matters not how the immersion is effected. Suppose a man should lie in the baptistery while it is filling: the pouring of the water would not be immersion, yet an immersion would take place if he remained long enough." (Dale's "Classic Baptism," p. 60.)

Dr. CONANT is perhaps the ablest writer on the side of immersion since the death of Dr. Carson. He says: "The word *immerse*, as well as its synonym *immerge*, etc., expresses the full import of *baptizein*. The idea of *emersion* is not included in the meaning of the Greek word.

It means simply, to put into or under water (or other substance), without determining whether the object immersed sinks to the bottom, or floats in the liquid, or is immediately taken out. This is determined, not by the word itself, but by the nature of the case, and by the design of the act in each particular case." (Conant's "Baptizein," pp. 88-89.) Conant here flatly contradicts Campbell in an essential element of the meaning of their specific word. He declares that *baptidzo* expresses but one half of the action of baptism—it has *immersion* in it, but no *emersion*; it has a *burial* in it, but no *resurrection*.

Baptism, then, cannot represent the burial and resurrection of Christ, because there is no resurrection in the word. This is a complete giving up of the claim that *baptidzo* expresses the mode or action of baptism. The mode or action for which immersionists contend is not in the word *baptidzo*. Conant is not alone in this position, as we have seen. Dr. Gale, Prof. Morrell, Dr. Cox, and Dr. Fuller, all eminent immersionist scholars, agree with him. If the word *baptidzo* does not express the mode or action of baptism, why this great fight on the meaning of this word? If the action expressed by *baptidzo*, when applied to Christian baptism, must be found outside the word itself, what force can the meaning of the word have in determining the mode or action of baptism?

Our immersionist friends claim that baptism is nothing else but mode or action. If this be true, why did not our Lord select a word that specifically expressed that mode or action, and not one that expressed but one half of it and left us to infer the other half, or learn it from the circumstances in each individual case? Why did He not select a word which expressed the whole action? The Greek language certainly had a word or words to express the whole action for which they contend.

Dupto expresses the very action for which they contend. Liddell and Scott define it "to duck, to dive." To duck and dive both mean a momentary *immersion*, followed by an immediate *emersion*, the very action our immersionist friends contend for; yet our Lord never used this word in connection with baptism. But when immersion became the practice among the Greeks, a word of this family was used always to express *immersion*, while *baptidzo*, or *baptismos*, was used to express the *baptism*. But we shall see this more fully further on. Why do our immersionist friends discard the English word *dip*, which comes from *dupto*, and means the very action which they call baptism, and take the Latin *immerse*, which, like *baptidzo*, according to Dr. Conant, expresses but half the action for which they contend? *Immersion* puts the object or person under the water, sinks him or it down, but it takes *emersion* to bring it or him up again. It takes the two words to express the one act which they call baptism. In *immersion* there is no resurrection. Consequently *immersion* cannot represent the resurrection of Christ. *Emersion* must come to the help of *immersion* to get a resurrection in baptism. Dr. Conant and those who agree with him have come to our side, and hold with us, that the word *baptidzo* alone does not express the action of baptism. Verily they have made some progress!

CHAPTER II.

OUR POSITION ON THE MEANING OF "BAPTIDZO."

BAPTIDZO is not a specific, but a generic word. It expresses a thing done, but not the manner of doing it; and hence the action or mode of baptism can never be determined by the word *baptidzo*. Dr. DALE, after examining hundreds of examples where the word occurs in classic Greek, says: "A blind man could more readily select any demanded color from the spectrum, or a child could more readily thread the Cretan labyrinth, than could the seven wise men of Greece declare the nature or mode of any given baptism by the naked help of *baptizo*." (Dale's "Classic Baptism," pp. 353-354.) This is putting it pretty strong, but it is the conclusion of an eminent scholar, after a most laborious and painstaking examination of the classical usage of the word.

A vast amount of useless labor has been bestowed in this controversy on an effort to prove the original and etymological meaning of *baptidzo*, and yet we know that the original or etymological meaning of a word can determine nothing as to its meaning in any given period of its history; for all living languages are continually changing, and many times words by use take on meanings diametrically opposite to the original or etymological meaning.

Dr. CARSON says: "USE IS THE SOLE ARBITER OF LANGUAGE; AND WHATEVER IS AGREEABLE TO THIS AUTHORITY STANDS BEYOND IMPEACHMENT." (Carson on "Baptism," p. 46.)

Dr. HINTON, an eminent Baptist writer, in his "History of Baptism," says: "It is manifest, however, that the meaning of a word in any given case is not to be determined by its original sense, but by its actual ordinary meaning in the language in which the author wrote and at the time of his writing. . . . In what sense did Christ and His apostles use the term *baptizo*, and what did they design the disciples then and now to understand by it?" (Hinton's "History of Baptism," pp. 18-19.)

Drs. Carson and Hinton are correct in the position here taken, as we shall see more fully as we proceed; but still we will raise the question for a moment as to the original meaning of *baptidzo*.

Upon this question the learned are divided; some holding that the radical, primary, and proper meaning of *baptidzo* and its root *bapto* is to dip, and their secondary meaning is to dye; while others hold that the radical, primary, and proper meaning of these words is to dye, while as secondary meanings they have to dip, to wash, to wet, to moisten, to pour upon, to sprinkle; because dyeing may be done by all these methods.

The position which we take is, that the original, primary, and proper meaning of these words was to dye, while as secondary meanings they embrace every mode of application by which it may be done, from the slightest distillation of the dew of heaven to the sinking of a ship to the bottom of the ocean.

Dr. TIMOTHY DWIGHT, who was so long president of Yale College and perhaps one of the most learned Biblical critics this country has ever produced, in speaking of the meaning of *baptidzo* and its root *bapto*, says: "Concerning the former of these subjects, I observe: 1. That the body of learned critics and lexicographers declare that the original meaning of these words is to tinge, stain, dye,

or color, and that when it means immersion it is only in a secondary and occasional sense, derived from the fact that such things as are dyed, stained, or colored are often immersed for this end. This interpretation of these words also they support by such a series of quotations as seem unanswerably to evince that this was the original, classical meaning of these words." (Dwight's "Theology," Vol. IV., p. 345.)

Dr. ALBERT BARNES, in his comment on Matthew iii. 6, says: "The word *baptize* signifies originally to tinge, to dye, to stain, as those who dye clothes."

Dr. Carson gives a statement from Prof. PORSON, one of the most eminent Greek scholars England ever produced. It is in a quotation from a letter to a friend who visited Prof. Porson not long before his death. The writer of the letter says: "I inquired whether, in his opinion, *baptizo* must be considered equal to *bapto*, which he said was to tinge, as dyers. He replied to this effect: *that if there be a difference*, he should take the former to be the strongest." (Carson on "Baptism," p. 23.)

Here, you will observe, that eminent scholar says *bapto* means "*to tinge as dyers*"; and "*if there be a difference*" between it and *baptidzo*, he should take *baptidzo* "*to be the strongest*." He does not say that there is a difference, but "*if there should be a difference*." This great scholar declares with Drs. Dwight and Barnes, that the original meaning of *bapto* and *baptidzo* is "*to tinge as dyers*."

Dr. RICHARD ROBINSON, an eminent Baptist scholar and writer, in his "History of Baptism," says: "*Baptize* is a dyer's word, and signifies to dip so as to color. Such as render the word to dip give one idea, but the word stood for two, and one is wanting in this rendering. . . . The word then covers two ideas, the one literal dipping,

the other figurative coloring—a figure of a real fact; meaning that John by bathing persons in the river Jordan conferred a character, a moral hue, as dyers by dipping in a dyeing vat set a *tinge* or *color*.” (Robinson’s “History of Baptism,” pp. 7-8.) Dr. Robinson got a part of the truth, but only a part, as we shall see.

Dr. GALE also says: “The Grecians very frequently apply the word in all its various forms to the dyer’s art.”

That the original meaning of these terms was to dye, and not to dip, is demonstrated by the fact that the idea of to dye, stain, or color inheres in all the words of the family derived from the parent root *bapto*, while some of the words of this family are applied exclusively to the dyer’s art, dropping the idea of dip entirely: as *bapheon*, a dyer’s house; *bapheus*, a dyer; *baphike*, the art of dyeing; *bapsimos*, to be dyed. So in Latin: *baptēs*, frog-colored; *baptæ*, the priests of the goddess Cotytto, because they stained their faces with paint, etc., etc. Here the idea of to dye inheres in all these words, while the idea of dip disappears entirely. When we come to examine the use of the term *baptidzo*, we will find many examples where the idea of dip or immerse is wholly out of the question, and this must forever settle the question of the primary meaning of the root *bapto*.

This radical meaning of the root of this word comes out fully in the Christian ordinance; for it imports a moral or spiritual *tinge*, *hue*, or *color*, that is the image of Christ stamped upon the soul; and thus does the radical meaning of the root of *baptidzo* harmonize with the symbolical import of the Christian ordinance, and this shows the beauty of selecting the term to give name to the initiatory rite of Christianity.

CHAPTER III.

“BAPTO,” THE ROOT OF “BAPTIDZO,” AND THE LEXICONS.

Classical and Scriptural Usages.

THOUGH *bapto*, the root of *baptidzo*, is never used to express the Christian ordinance, yet Dr. Carson and Mr. Campbell both claim that in meaning they are identical as to mode. Dr. Carson contends that while it originally meant to dip, yet by use it came to mean to dye in any manner—to dye by sprinkling as well as by dipping. But when not used in the sense of to dye, it always means to dip. He says: “EXCEPT WHEN IT SIGNIFIES TO DYE, IT DENOTES MODE, AND NOTHING BUT MODE.” The capitals are his. (Carson on “Baptism,” p. 18.)

Dr. Gale holds that *bapto* and *baptidzo* are “exactly the same as to meaning.” (*Ibid.*, p. 19.) Mr. A. Campbell says: “*Baptizo*, confessedly a derivative from *bapto*, derives its specific meaning, as well as its radical and immutable form, from that word.” (“Christian Baptism,” p. 119.) While Mr. Campbell admits, with Dr. Carson, that *bapto* has the secondary sense and figurative meaning to dye, yet he says: “In the radical and proper import, it is abundantly evident that they are *isodunai*, exactly the same as to signification.” (*Ibid.*, p. 130.) Indeed Mr. Campbell goes so far as to affirm that “wherever we find *bap* we find dip, either in fact or in figure.”

Had Drs. Carson and Gale and Mr. Campbell taken the position that the radical and primary meaning of the root *bapto* was to stain, dye, color, etc., and that as sec-

ondary meanings it meant to wash, to moisten, to pour upon, to sprinkle, to dip, etc., as dyeing could be done in all these ways, they would have hit the truth, and would have been sustained by the lexicons and by the use of the Greek language; and that *baptidzo* carried all these meanings of its root with it, they would have been right. But this would have spoiled their theory, and truth must be sacrificed to theory, not theory to truth!

We have seen in Chapter II. the position of Dr. Dwight, Professor Porson, Albert Barnes, and Dr. Richard Robinson, the great Baptist historian of baptism, that the radical and primary meaning of *bapto* was to *tinge*, to *stain*, to *dye*, or *color*. And that Dr. Dwight tells us this is the testimony of the learned world.

Now, is the position of these learned men sustained by the facts in the case? Let us look at the lexicons a moment. The following lexicons and grammarians I quote from Dr. DITZLER, by permission. He is always accurate and reliable.

“1. Stokius: *Bapto, tingo*, moisten, stain.”

“2. Cyrilli Philexeni Glossaria: *Bapto*, to stain, moisten, imbue, wet.”

“3. Faciolatus and Forcellini give *bapto* as the synonym of *tingo*, to moisten, wet.”

“4. Andrews' Latin Lexicon: *Baptæ*, painters.”

“5. Anthon's Classical Dictionary: *Baptæ*, the priests of Cotytto. The name is derived from *Βαπτω*, to tinge or dye, from their painting their cheeks and staining the parts around the eyes like women.”

“6. Kuhner's Greek Grammar: Section 143, p. 173: *Βαπτω*, *bapto*, to tinge.”

“7. Dalzel, Græci Majorum: *Βαπτω*, *bapto (tingo)*, tinge.”

“8. Ursinus’ Greek Lexicon: To stain, to dye, to wash, or cleanse (*abluo*), to sprinkle (*aspergo*).”

“10. Gazes: *Bapto*, to cast or thrust down. To stain, to dye, and to sink. To pour anything into or on anything. . . . To shed forth, to wash, to wash the hands, etc.”

“11. Kouma, almost the same as Gazes, has *brecho*, shed forth, or sprinkle, wash, etc.”

“12. Stephanus, favoring immersion, gives paint (*fuco*), stain, moisten, imbue, as by far the most prevalent meaning, and pour upon.”

In a foot-note he gives us the following: “*Superfusa*, this being by the great editor, Valpy. Buddaeus, the older lexicographer, and ancient glosses do the same—give stain, paint, moisten, imbue, as the prevailing use of *bapto*.” (Ditzler on “Baptism,” pp. 106-107.)

This learned author calls attention to the fact so obvious to all thinking men, that the primary meaning of a word cannot be learned from its current use five hundred or a thousand years after it appears in a language, but from its use when it first appears. The first appearance of *bapto* in the Greek language is in Homer, a thousand years before Christ. It unquestionably means to *tinge*, to *stain*, in this first appearance. The *mode* of this *tinging* was by the tiniest kind of *sprinkling*. It is in Homer’s battle of frogs and mice. Speaking of a frog that was slain, he says: “He fell without even looking upward and (*ebapto d’ aimati limne*) the lake was *tinged* with blood.” Here we have *bap*; but where is the *dip*? in fact or in figure?

Dr. CARSON, on page 29 of his work on “Baptism,” thought he had found a case in Homer’s “Odyssey” where *bapto* means to dip. He says: “Homer employs the word in the ‘Odyssey’ in such a situation where the

meaning cannot be doubted. He compares the hissing of the eye of Polyphemus, when bored by a red-hot stake, to the hissing of the water when a smith dips his iron in order to temper it.

‘As when the smith an hatchet or huge axe, tempering with skill,
Plunges the hissing blade deep in cold water, whence the strength
of steel.’
—Cowper.

No one who has seen the horse shod will be at a loss to know the mode of the application of water in this instance. The immersion of the newly formed shoe in the water, in order to harden the metal, is expressed by *baptein*.” Dr. Carson has missed the idea of the poet entirely. It is not a horseshoe of iron that is being tempered, but the steel blade of a hatchet or huge pole-axe, which is a totally different process.

Dr. DITZLER remarks on this case:

“2. ‘Odyssey,’ I., 302: ‘As when a smith tempers (*baptei*) a hatchet or huge pole-axe with cold water,’ or ‘in cold water.’

“Here *bapto* may imply such a partial dip as we often witness in the shops where smiths temper a huge pole-axe or hatchet. The edge is slightly dipped. But from the context this does not seem to have been the allusion. It was more likely the well-known process of putting some cold water on the anvil, placing the axe or hatchet on it, and striking a blow with the hammer, which makes an explosion or report louder than an ordinary gun. This is done constantly in tempering axes and hatchets.

“1. We have in Homer no immerse for *bapto*.

“2. We may barely have a case of partial dip, but it is extremely doubtful.

“3. More likely in both cases it is *aspersion*.

“4. Any way, one of them is a clear case of *aspersion*, in the first known Greek author.

“The well-known Greek author, Æschylus, born B. C. 520, uses it to express the *staining* of a sword by slaughter; and *staining* of clothes by the blood of the victim spurting upon them.

“1. ‘For the wife has deprived each husband of life, staining (*bapsasa*) the sword by slaughter.’ The sword is not immersed in the blood of the victim; but the blood flows from the wound inflicted by it, and (*bapsasa*) stains it.

“2. The second case is thus given: ‘This garment stained (*ebaphaen*) by the blood of Ægisthus is a witness to me.’

“Here the blood spurts out from the wound and *besprinkles* or *affuses* the garment, *staining* it, and witnesses of the violent death of the victim.

“3. Here again, in the next writer we have after Homer who uses *bapto*, *bapto* is used for a clear case of *affusion*.

“4. Aristophanes, born B. C. 450. He uses *bapto* more frequently.

“(1) Speaking of Magnes, an old comic writer of Athens, he says, ‘Smearing himself (*baptomenos*) with frog-colored paints’ (*batracheiois*).

“(a) Here *bapto* applies where there is no dip, no plunge.

“(b) The coloring matter is applied to the object baptoed. . Putting coloring matter on his face baptoed it.

“(2) ‘Do not adorn yourself with garments of variegated appearance, colored (*bapton*) at great cost.’ Here the colors seem to the effect of needle-work, as often now occurred, taking different colors and working them into garments, thus baptoing them. *Bapto* came thus to apply to Nature’s colors, to birds of color, to

precious stones of beautiful colors, etc. Hence Aristophanes—

“(3) *Ornis bapto*, ‘a colored bird.’

“(a) Dipping, plunging, is out of the question here.

“(b) The variegated plumage was bapto thus as it grew.

“Thus *bapto* applies where no mode is specially involved, the coloring matter effecting the bapto condition by the most delicate touches. To put it nicely, here *bapto* by streams or parts of drops so small that only a microscope could discover them to our eyes effected a bapto condition. The birds and stones were bapto by these delicate affusions and infusions. Hence Greeks, Hebrews, and Arabians used these phrases: ‘Sprinkled with colors,’ ‘Sprinkled with gray.’ Again Aristophanes—

“(4) A bully speaking, says, ‘Lest I stain you (*bapso*) with a Sardinian hue’ (*bomma*). Here *bapto* occurs twice in its different forms.

“(a) There is no dip, no plunge.

“(b) The meaning, as all lexicons agree, is, that the bully would strike the other party on the mouth with his fist, give him a bloody mouth or nose. The blood issuing out would stain his face.

“(c) Clearly enough the *bapto* here bapto the object by *affusion*.

“6. Hippocrates, born B. C. 430. This noted Greek, quoted by Carson (Baptist), says of a dyeing substance, ‘when it drops (*epitaxae*) upon the garments, they are stained (*baptetai*), dyed.’ Notice now—

“1. We have had no case where a complete envelopment even for a moment has been effected by *bapto* from Homer to Hippocrates. . . .

“We have now gone over the period from Homer to Plato, who comes next. In all these periods of six hun-

dred years, among the most illustrious writers Greece ever produced, we find the following exhibit:

“1. Not once does *bapto* mean immerse—*i. e.*, sink.

“2. Not once does it totally dip the whole object.

“3. Only three times do we find it for a partial dip.

“4. *In no instance does it apply to or describe the act performed by Baptists when they baptize.*

“5. *It frequently applies to the mode of those who baptize by affusion, and to the exact mode, effusion, aspersion, though not any single exclusive mode, and the application in any decent mode is what we require in baptism.*

“6. The prevailing action or mode involved in *bapto* as yet is aspersion, effusion, affusion.

“7. The primary force of the word is aspersion.”

“*Bapto*” from Plato to Aristotle, etc.

“1. Plato, born B. C. 400, uses *bapto* repeatedly, and uses it for *dye* and *dip*; and, as we promptly grant this, we need not quote passages.

“2. Alcibiades, born B. C. 400, alluding to the offensive and opprobrious epithets applied to him by a comedian in the play called ‘*Baptæ*,’ says: ‘You aspersed (*baptēs*) me [with the abusive epithets] in your play.’

“1. Here *bapto* is used by both parties—the one calling his play ‘*Baptæ*,’ in a metaphorical sense, applying *bapto* to speech.

“2. All metaphorical use is based on a prior literal use of words, as no one will question.

“(3) In Greek, as we see elsewhere, and elaborately, and in Arabic, in Latin, and in English, abuse is represented by words meaning to sprinkle and to pour constantly. ‘Foul aspersion,’ ‘base aspersion,’ is a common English phrase. ‘Pour abuse upon’ is another. We

never say that we 'dip a man in abuse,' 'plunge him into abuse.'

"Here is, therefore, a clear use of *bapto* by both parties, and by Greek comedians generally, that shows sprinkle to be the primary meaning of *bapto*. And the writer uses the words 'streams more bitter' as the means with which he, in a volley of words, would *baptize* him, not merely *bapt* him.

"3. The great Aristotle, born B. C. 384, comes next in chronological order as using the word. He uses the word where there is a partial dip, and where also objects are colored, and where dyeing is by dipping. Then also thus, speaking of a dyeing substance: 'Being pressed, it moistens (*baptei*) and dyes (*anthidzei*) the hand.'

"1. There is no dip, plunge, immerse here.

"2. Like nearly all the cases cited, it is a literal use of *bapto*, not a metaphorical one.

"3. The fluid came out upon the hand—effusion was the literal mode by which the object was *moistened*.

"4. It is such a delicate effusion that it merely moistens the hand.

"(5) The effect of its being coloring matter that was pressed was to dye or stain the hand; and *bapto* does not express that, but *anthidzo* does, which primarily applies to sprinklings. See the word and the lexicons on it in the next chapter. . *Anthidzo* is defined 'to sprinkle,' 'stain,' 'color,' 'strew with flowers,' 'paint,'

"4. Diodorus Siculus, B. C. 69-30: 'Coats (*baptais*) colored and flowered with various colors.' 'Native warmth has tinged (*ebapsen*) the above varieties of the growth of things [*i. e.*, birds, precious stones, etc.] before mentioned.'

"Omitting dates now, the writers of this period speak on this wise: Plutarch, VI., p. 680: 'Then perceiving

that his beard was colored (*baptomenon*) and his head.' Ælian: 'The Indians dyed (*baptontai*) their beards.' Marcus Antonius speaks of the soul tinged (*baptetai*) by the thoughts: 'Tinge (*bapto*) it then by accustoming yourself to such thoughts.'

"Here still *bapto* continues to be used where—

"1. There is no dip, plunge, and immerse is never a meaning of the word.

"2. It is applied where the coloring matter is applied to the hair, to the beard, and in many cases to the cheeks, the eyes, as in the case of the priests of Cotytto, given elsewhere.

"3. In only two cases yet have we found it applied to simple water, and no immersion was found; and we have come down to the period after Christ." (Ditzler on "Baptism," pp. 113 to 122.)

We have quoted so largely from Dr. Ditzler's incomparable book because he has furnished the examples in which *bapto* occurs from its first appearance in Homer, a thousand years before Christ, in chronological order to Plutarch and Marcus Antoninus, A. D. 150.

This clearly proves, beyond reasonable controversy, that the primary meaning of *bapto* was to *tinge*, to *stain*, to *dye*, to *color*, and that the prevailing mode by which this was done was by *affusion* or *aspersion*, and not dipping, or immersion, and that these meanings are secondary, taken on later in its history, because things are sometimes dipped or immersed for the purpose of dyeing or coloring them. I am sorry that I am compelled to differ from my distinguished friend and brother Dr. Ditzler on the primary meaning of *bapto*. His position, that it primarily means to sprinkle, I do not think is sustained by his examples, and yet the prevailing mode of the *staining*, *dyeing*, etc., was unquestionably by *sprinkling* or *affusion*;

but *bapto* and its derivative *baptidzo* are not words of *mode*, but of *denomination*—they express a thing done, not the *manner* of doing it; that must be learned outside the words, and is not embraced in them. In this first occurrence of *bapto* it expresses the slightest *tingeing* of the lake with the blood of the frog, as it spurted from the wound upon the surface of the lake. The mode of this *tingeing* was *sprinkling*, but that was not expressed by *bapto*. This is fully brought out in the example from Hippocrates, where he says: “When it drops (*epitaxae*) upon the garments, they are *dyed*, or *stained*.” Here *bapto* expresses the thing done—the *staining*, *coloring*, or *dyeing*; but *epitaxae*, to drop, expresses the mode of doing it. Numerous other examples show the same thing, which clearly proves to my mind that *bapto* is not a word of *mode*, but of *denomination*.

Let us now examine some of Dr. Carson’s examples from classical use. Remember, he says: “As expressive of mode, the derivative cannot go beyond its primitive. As to totality of immersion, the one is perfectly equivalent to the other.” (Carson on “Baptism,” p. 23.)

A number of his examples are taken from the prescriptions of Hippocrates, and do not have reference to mode at all. Take the following examples: “Having dipped (*bapto*) a piece of linen into soft Eretrian earth, well pounded and warm, cover the breast round with it.” It is evident that there was no dipping or immersion in this case; the idea of *dip* was not in the physician’s mind. The soft Eretrian earth was to be spread upon the linen cloth—the cloth could not be dipped into it. “Dipping [the plaster] into the oil of roses.” No physician ever prescribed a blister-plaster to be dipped into any thing before applying. The plaster was to be moistened by spreading the oil of roses over its surface before

being applied; and this is expressed by *bapto*. Dip is clearly out of the question here. Speaking of a certain mixture, he says: "After this, having dipped it into the oil of roses, or Egyptian oil, let it be applied during the day." This is the celebrated blister-plaster, which we will more fully discuss when we come to the meaning of *baptidzo*. Surely there was no dip or immerse here. As in the former case, the oil was applied to the surface of the plaster before being applied. No sane man, it seems to us, could ever suppose that a physician would prescribe the immersion of a blister-plaster in oil before applying.

Nearly all of Dr. Carson's examples are like these, or refer to moistening things before applying, or moistening things before eating them; yet in every case he translates *bapto* to dip! In all such examples the idea of immersion is utterly out of the question. This shows us how hard pressed Dr. Carson was to find authority for immersion in the word *bapto*.

Scriptural Examples of the Use of "Bapto."

Dr. Carson's examples from Scriptures of the use of *bapto* fail as utterly to sustain his position as his examples from classical use.

His first example is Exodus xii. 12: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin," etc. Here is no immersion of the bunch of hyssop dipped in the blood. The end or top of the bunch of hyssop was partially dipped, but the bunch was not immersed. To partially dip an object for the purpose of sprinkling, as in this case, and to dip in the sense of immersion are certainly not the same kind of a dip, and the one cannot be pleaded as authority for the other. His next three examples (Leviticus iv. 6 and 17 and ix. 9) are of the priest dipping his finger in blood for the purpose

of sprinkling it. This is but a partial dipping of the finger; there is no immersion in any of these cases.

Another example is Leviticus xiv. 16: "The priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord." There is surely no dipping in the sense of immersion here, for immersion was out of the question. In this passage there is no dipping *in*, but a dipping *from*; *apo* is used here in the Septuagint, and not *en*. The finger was moistened *from* or by means of the oil, and not immersed in it, for that would have been impossible. Here *bapto* means to *moisten* or besmear the finger for the purpose of sprinkling. All such examples are against immersion, and are on our side.

Here are some more of Dr. Carson's examples: Deuteronomy xxxiii. 24: "Let him dip his foot in oil." Psalm lxxviii. 23: "That thy feet may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same." Here there is no immersion. The foot was not immersed "in oil," nor were the feet immersed "in blood," much less "the tongue of the dogs." A dog never immerses his tongue when he laps up either water or blood. There could be no possible immersion in this case, yet *bapto* is used to express the act of a dog lapping up blood. Ruth ii. 14: "Dip thy morsel in the vinegar." Surely no one will contend that *bapto* here means to immerse. Yet Dr. Carson, the ablest writer on the side of immersion, produces these examples to prove that *bapto* always means to dip, in the sense of immerse, where it does not mean to dye.

If *bapto*, then, as to mode, expresses a partial dipping, or moistening of the surface, as we have shown from Dr. Carson's own examples, both from the classical and the Scriptural use of the word, then *baptidzo* cannot go beyond

it as to mode, and consequently it may and often does mean a partial dipping, wetting, or moistening of the surface.

Dr. CARSON says on Job ix. 31: "What our translators render, 'Yet shalt thou plunge me in the ditch,' etc., in the Greek is, 'Thou hast dipped me deeply in filth.'" The Greek reads: "ἱκανῶς ἐν ῥύπῳ με ἐβαψας, ἐβδέλυξατο δέ με ἡ στολή." This may be properly translated, "Thou hast besmeared me with filth, and my own clothes abhor me." There is no word in the passage signifying "deeply," and hence Dr. Carson had no authority to translate it, "Thou hast dipped me deeply in filth." The connection shows that it was the hands that were defiled with filth, and not clothes. In verses 30 and 31 (the common version) we read: "If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." The hands were "washed with snow water." It was the hands that were again made foul. *Rupoo* means filthy or to make foul or filthy. There is neither plunge nor ditch in the passage. Our common version is very faulty, and Dr. Carson's is more so. The hands which had been made clean were made foul again by besmearing them with filth. This is further confirmed by the latter clause of verse 31, "mine own clothes shall abhor me." Had he been plunged in the ditch of filth, his clothes would have been defiled, or befouled, and they could not have been said to "abhor" him, but he would have "abhorred" them—they would have been the objects defiled. But it was the person that was defiled or befouled, and not the clothes. The clean clothes "abhorred" the filthy person. This demonstrates the fact that it was the hands which had been made clean that were made foul again, and that this befouling of the hands

was a bapting of the person. Here *bapto* can mean only a besmearing of the hands. There is no dip or immerse in this case. It must be given up by immersionists.

We will take one more example from the Old Testament—Daniel iv. 33 and v. 21. We have *bapto* used in both places. The exact language as used in the Septuagint is: “καὶ ἀπὸ τῆς δρόσου τοῦ οὐρανοῦ τὸ σῶμα αὐτοῦ ἐβάφη.” The literal and exact translation of this passage is: “And from the dew of heaven his body was wet,” or “sprinkled.” There is no possible chance of dip or immerse here; his body was not bapting *into* (*eis*) or *in* (*en*) the dew of heaven, but *from* (*apo*) the dew of heaven. This bapting was done with simple water—the dew falling upon his body from heaven. *Bapto* does not mean here “to dye,” neither does it mean “to dip”; it means “to wet”—but the *mode* is *sprinkling*.

It will not do to parade the copious dews of the valley of the Euphrates, as our immersionist friends do, until the body of the king was as wet as if it had been immersed; for Dr. Carson tells us *bapto* does not mean “to wet any more than it does to dry.” He says: “When it does not mean *dye*, it means *MODE*, and nothing but *MODE*.” It does not mean “to *dye*” here, and consequently it must mean *MODE*, Dr. Carson being judge; and that *MODE* is not immersion, but the lightest kind of *SPRINKLING*—the distilling of the dew of heaven upon the body of the king. Now, if *bapto* means “to sprinkle,” as it unquestionably does here, and *bapto* and *baptidzo* are exactly equivalent as to *mode*, then *baptidzo* means “to sprinkle,” and our contention is proven to be true.

Bapto is used six times in the New Testament: three times it is simple *bapto* (John xiii. 26; Luke xvi. 24; Revelation xix. 13), and *embapto* three times (Matthew xxvi. 23; Mark xiv. 29; John xiii. 46). Four of these passages

refer to the same thing—the dipping in the dish with Jesus, and it does not mean “immerse” in any of these examples, but only a slight contact of the morsel with the fluid in the dish, just as we dip bread in gravy; and they are squarely against the idea of immersion, and the meaning of both *embapto* and *bapto* in all these examples is that of moistening the morsel preparatory to eating. In Luke it is, “dip the tip of his finger in water.” Here again we have only a slight touch.

In Revelation xix. 13 it means to sprinkle the garments of the conquering Lord with the blood of His enemies spurting from their wounds on His garments. There are three readings of this passage that have come down to us from the early Christian centuries: “*bebammenon*,” from *bapto*, in the commonly received text; “*perirerammenon*,” from *raino*, in the Sinaitic; and “*erantismenon*,” from *rantidzo*, in Origen’s text. Wescott and Hort follow Origen’s text, and put in “*erantismenon*.” These three words are used in different manuscripts and by different Greek writers to express the same thing. There is no controversy about the meaning of *raino* and *rantidzo*; all admit that they mean “to sprinkle”; and we have proved beyond controversy that *bapto* has this meaning. These are interchangeable words, used by the Greek fathers to express the same thing.

Irenæus, a celebrated Greek father of the second century, Bishop of Lyons, born but a few years after the death of the Apostle John, and a disciple of the noted Polycarp, quotes Revelation xix. 13, “where it is *bapto bebammenon*, and translates it, ‘And He was clothed with a vesture SPRINKLED with blood.’” (Ditzler on “Baptism,” p. 124.)

Origen, as we have seen, about A. D. 250, the most learned of the Greek fathers, uses *rantidzo* (*erantismenon*) instead of *bebammenon*, SPRINKLED with blood.

“Hyppolytus, the learned Greek archbishop, A. D. 220, copies the common reading of Revelation xix. 13, *bapto*, thus: ‘And he was clothed with a vesture *bebammenon bapto*,’ in our version ‘dipped in blood’; and adds: ‘See, brethren, how the vesture, sprinkled with blood, denoted,’ ” etc. (*Ibid.*)

Now, we ask, did these eminent Greek fathers, understand their own language? If they did, then *bapto* means to *sprinkle*.

The ancient versions usually translate *bapto*, in Revelation xix. 13, *sprinkle*.

“1. The Syriac renders this case by *sprinkle*. That part of the Peshito was made later than the rest, yet by the close of the second century or dawn of the third.

“2. The old Itala, made undoubtedly by the close of the apostolic age, renders *bapto* here by *sprinkle* (*aspersa*).

“3. The Coptic (third century A. D.) translates it *sprinkle*.

“4. The Basmuric renders it *sprinkle*.

“5. The Sahidic (second century A. D.) renders it *sprinkle*.

“6. The Ethiopic (fourth century A. D.) renders it *sprinkle*.

“7. The Lutheran (sixteenth century) renders it *sprinkle* (*bespringt*).

“8. The Lusitanian has it *sprinkle* (*salpacado*).” (*Ibid.*)

We have spent so much time and pains on the meaning of *bapto* because the leading immersionist writers, such as Gale, Carson, and Campbell, tell us that as to

mode, where *bapto* does not mean to *dye*, it and *baptidzo* are *exactly synonymous*. Before we have reached *baptidzo* we have proved that it means to *moisten*, to *pour upon*, to *sprinkle*, Gale, Carson, and Campbell being judges.

CHAPTER IV.

“BAPTIDZO”—THE LEXICONS.

IT IS a very common thing to hear the advocates of immersion affirm that all the lexicographers, critics, and scholars agree with them as to the meaning of *baptidzo*. Nothing could be farther from the truth; and some of the ablest and most conscientious writers on that side admit that the lexicographers and scholars are all against them.

Dr. ALEXANDER CARSON, one of the very ablest and most conscientious writers on the side of immersion, says:

“My position is, THAT IT ALWAYS SIGNIFIES TO DIP; NEVER EXPRESSING ANYTHING BUT MODE.” [The capitals are his.]

“Now, as I have all the lexicographers and commentators against me in this opinion, it will be necessary for me to say a word or two with respect to the authority of lexicons. Many may be startled at the idea of refusing to submit to the UNANIMOUS authority of lexicons, as an instance of the boldest skepticism. ‘Are lexicons,’ it may be said, ‘of no authority?’ Now, I admit that lexicons are an authority, but they are not an *ultimate* authority. Lexicographers have been guided by their judgment in examining the various passages in which a word occurs, and it is still competent for any man to have recourse to the same source. The meaning of a word must *ultimately* be determined by an actual inspection of the passages in which it occurs, as often as any one chooses to dispute the judgment of the lexicographer. The use of a word, as it occurs in the writers of authority

in the English language, is an appeal that any man is entitled to make against the decision of Dr. Johnson himself. The practice of a language is the House of Lords, which is competent to revise the decisions of all dictionaries." (Carson on "Baptism," pp. 56-57.)

Let not any immersionists after this come forward and tell us that all the lexicographers, commentators, scholars, and critics are on their side. This greatest of immersionist writers declares **THEY ARE ALL AGAINST HIM**. And he appeals to "the House of Lords," "the supreme court of language—USE," which he declares is "the sole arbiter of language," against "**THE UNANIMOUS**" authority of the lexicons.

Is this statement of Dr. Carson true, that "all lexicographers and commentators" are against him? It unquestionably is, and Dr. Carson was too honest and too scholarly to deny it. I want to call attention to some facts in regard to the lexicons.)

1. It is a fact that no lexicon on earth gives the single and alone definition to *baptidzo* of to dip, plunge, or immerse. Not one of them defines it to mean alone to put under water momentarily and immediately withdraw, or lift up again, which is the specific *action* or *mode* of baptism for which immersionists contend.

2. All the old lexicographers, from Robert Stephens down, who give their definitions in Latin, give *lavo* as one of the definitions of *baptidzo*. If there is an exception to this, I have never found it. Now we know that the modal meaning of *lavo* is to besprinkle; hence, every one of these old lexicographers gives "to besprinkle" as one of the definitions of *baptidzo*.

3. Two of the best modern Greek lexicographers, Gazes and Kouma, give, among the first definitions of *baptidzo*, "*Brecho*, to rain, to pour upon, to sprinkle."

4. Many of the best modern German lexicographers and scholars give "to sprinkle," or "to pour upon," as definitions of *baptidzo*; many of them giving these among the first definitions of this word.

5. The New Testament lexicons usually give "to wash" as the first meaning of *baptidzo*, and "to dip or immerse" as secondary meanings. Immersionists, to get rid of the force of this latter fact, try to make it appear that this is claimed to be a sacred or Scriptural sense that the word does not have in common use among the Hebrews. But this is a great mistake. It was the ordinary use among the Jews of the word for three hundred years before the coming of Christ, and up to that time. It is to this ordinary use of the word among the Jews to which we appeal as the proper meaning of the word in the New Testament as the only safe rule of interpretation. But we will discuss this question more fully in another chapter.

In confirmation of the statements here made, we will quote from a number of lexicons:

1. "STEPHANUS (Robert Stephens, 1572) defines *baptidzo* thus: '*Mergo, seu immergo, ut quæ tingendi aut abluendi gratia aqua immergimus: Mergo, submergo, obruo aqua; abluo, lavo.*' 'To dip, immerse, as we immerse things for the purpose of coloring or washing them; to merge, submerge, to cover with water; to cleanse, to wash.'

2. "SCAPULA thus defines the word *baptizo*: '*Mergo, seu immergo—Item tingo: ut quæ tingendi; aut abluendi gratia aqua immergimus. Item mergo, submergo, obruo aqua:—Item abluo, lavo.* (Mark 7; Luke 11.)' 'To dip or immerse—also to dye, as we immerse things for the purpose of coloring or washing them; also to plunge, submerge, to cover with water; also to cleanse, to wash. (Mark 7; Luke 11.)'

3. "HEDERICUS thus defines *baptizo*: '*Mergo, immergo, aqua abruo*; (2) *abluo, lavo*; (3) *baptizo, significatu sacro*.' 'To dip, immerse, to cover with water; (2) to cleanse; (3) to baptize in a sacred sense.'"

4. "SCHLEUSNER defines *baptizo* not only to plunge, immerse, but to cleanse, wash, to purify with water; (*abluo, lavo, aqua purgo*.)"

5. "BRETSCHNEIDER: '*Propriæ, sepius intingo, sepius lavo; deinde* (1) *lavo, abluo, simpliciter; medium, etc., lavo me, abluo me*.' 'Properly, often to dip, often to wash; then (1) simply to wash, to cleanse; in the middle voice, I wash or cleanse myself.'"

6. "SUIDAS defines *baptizo* not only to sink, plunge, immerse, but to wet, wash, cleanse, purify, etc.; (*made-facio, lavo, abluo, purgo, mundo*.)"

These we have taken from "Campbell and Rice Debate," p. 69.

7. SCHREVELIUS defines it: "*Baptizo, mergo, lavo*," "To baptize, to immerse, to wash."

I wish to call special attention to Bretschneider, one of the very best, who gives *lavo* as one of the first meanings of *baptidzo*, "Properly, often to dip, often to wash." But this is not all; he adds, "then simply to wash."

Now I want to call particular attention to the two most noted modern Greek lexicographers, and I want to call attention to their definitions of *baptidzo*:

8. "GAZES: '*Baptidzo*: To put frequently any thing into any thing, and thence upon it; to shed forth any thing; to water; to pour upon; to wash. (2) To draw or pump water; to put a vessel into a place of water that I may pour out. (3) To wash the hands or to wash oneself. (4) Among Christians, to baptize.'"

(Ditzler on "Baptism," pp. 152-153.)

In a foot-note Dr. Ditzler says:

“Gazes was a native of Melias, Thessaly. He was educated at Venice, traveled over Europe; was one of the most learned of Greeks; was a member of the committee that framed and signed the Declaration of Grecian Independence. He put forth his lexicon, founded on Schneider’s, with changes and improvements, at Venice, three volumes quarto, which the learned Hilarion followed, who, with the approval of his archbishop, revised the translation of the Bible by the British and Foreign Bible Society.” (*Ibid.*, p. 153.)

Here is the definition in full: “Βαπτίζω Μ. σω (βαπτω). Συγνὰ βουτῶ τὶ μεσα εἰς τι καὶ ἐντευθεν ἀνὰ του. Βρεχω τι, ποτιξω, ἐπιχυνω, λούω. 2. Αντλῶ βουτῶ εἰς το νερὸν ἀγγείον τὶ διὰ τὰ ἐκβαλλω. 3. πλύνω τὰς χεῖρας, ἢ λούομαι. 4. Βαπτίζω παρα χριστιανοῖς,” etc.

9. “ΚΟΥΜΑ, a native Greek of the [last] century, the lexicon written at great length in modern Greek: ‘*Baptidzo*, from *bapto*, to sink, to put frequently into water; to besprinkle; shed forth (or sprinkle). 2. To draw or pump water. 3. In an ecclesiastical sense, to baptize.’ ” (*Ibid.*, p. 141.)

Here is his definition: “Βαπτίζω Μ. ἴσω εκ τοῦ βαπτω; βυ θίξω, βυτω συχνάκισ εἰς ἶρον, καταβρεχω, βρεχω. 2. Αντλῶ. 3. Βαπτίζω . . . ἐκκλης. Σ.”

Here the reader will observe that both these great modern Greek lexicographers put *brecho* in their definitions, which means “to rain, to sprinkle,” etc.; while Gazes puts in also *epichuno*, “to pour upon,” and *ekballoo*, “to throw out or on.”

Now let us turn to the great modern German lexicographers, and see what they have to say as to the meaning of *baptidzo*:

10. “SWARZIUS, who wrote a large lexicon of very high standing, thus defines *baptidzo*: ‘*Baptidzo*: To

baptize, immerse, to overwhelm, to dip into, to wash by immersing. Sometimes to sprinkle, to besprinkle, to pour upon,' etc."

11. "SUICER, whom Dr. Smith thinks the best lexicon ever prepared for the interpretation of the New Testament words, sums up his remarks on the meaning of *baptidzo* thus: 'Then the thing signified is represented by immersion or sprinkling.'"

12. "SCHNEIDER, the next best classic lexicon, issued at Leibzig, 1819: '*Baptidzo*, from *bapto*, I dip under; thence as *brecho* [*i. e.*, moisten, shed forth, sprinkle]. Also, metaphorically, to be thoroughly drunk, overwhelmed with debts, etc. [classics given]; . . . to wash,' etc."

13. "WOLFIUS: 'This word [*baptidzo*, Luke xi. 38] means washing done by sprinkling.'"

14. "PASSOW: The great Passow, the master critic of all classic lexicons, to whom Liddell and Scott, Pickering, and all others now profess to look for aid, we reserve as the last Greek lexicon quoted, next to the Thesaurus of Stephens the largest—three large volumes, the first containing eighteen hundred and eighty-four double-column pages, fine print. He thus deposes: '*Baptidzo*, from *bapto*. (1) Oft and repeatedly to immerse, submerge, with *eis* [into] and *pros ti*, in respect to any thing. . . . Thence to moisten, to wet, to sprinkle; *hoi bebaptismenoi*, translate, made drunk, *vino madidi* [Latin, soaked with wine]. GENERALLY TO BESPRINKLE, TO POUR UPON, to overwhelm, to burden with taxes, with debts (oppress), to confuse with questions. (2) Pump water. (3) Baptize, suffer oneself to be baptized; also to bathe, to wash.'"

15. "ROST and PALM, in three volumes, the latest save Pape: '*Baptidzo*: Oft and repeatedly to immerse, to submerge. . . . To moisten, to wet, to sprinkle,

made drunk, *vino madidi*. GENERALLY TO BESPRINKLE, TO POUR UPON, to overwhelm, to burden with taxes, with debts, to oppress. (2) Draw (or pump) water. (3) To baptize, to suffer oneself to be baptized; also to bathe, to wash.' ”

16. “PAPE: ‘*Baptidzo*: To immerse, to submerse, Plutarch [extracts and renderings given to sustain this all from the late Greek]; to moisten [or wet,] to BESPRINKLE [or POUR UPON, to BESPRINKLE]; (*hoi bebaptismenoi*) those drunk, Plato. To overwhelm with debts, Plutarch. (2) To draw water [out of any thing], etc. (3) In the New Testament and ecclesiastical historians, to baptize. Middle voice, to suffer oneself to be baptized. *Baptisma*, the baptism, in the New Testament.’ ”

These modern German lexicons I have, by permission, taken from Dr. Ditzler’s incomparable work on “Baptism,” pp. 157, 158, 159, 160, 161.

Let no immersionist ever affirm again, that no standard lexicon ever gave “to SPRINKLE,” or “to POUR UPON,” as definitions of *baptidzo*. Here we have six of the old lexicographers, Stephens, Scapula, Hedericus, Bretschneider, and Schrevelius, all giving *lavo* as a meaning of *baptidzo*, and all the other old lexicographers not quoted do the same. The modal action of *lavo* is to BESPRINKLE. Bretschneider, one of the very best, defines it: “Properly, often to dip, often to wash, (*lavo*) to BESPRINKLE; then (1) simply to wash, (*lavo, abluo*) BESPRINKLE, CLEANSE).” 2. These old lexicographers all refer to the New Testament, where it means *lavo* and *abluo*—to wash, cleanse, BESPRINKLE. 3. These two eminent modern Greek lexicographers put *brecho*, “to rain, to SPRINKLE,” among the first definitions of *baptidzo*. 4. Four of these great modern German lexicographers give “to SPRINKLE” along with “dip” or “immerse”

as a first meaning of *baptidzo*. In the light of these undeniable facts, well may we ask, What becomes of the oft-repeated statement of immersionists, that no STANDARD LEXICON ever defined *baptidzo* "to SPRINKLE" or "to POUR UPON"?

But we have a few more lexicons that we wish to introduce:

17. GREENFIELD, who thus defines *baptidzo*: "To immerse, immerge, submerge, sink; in New Testament to wash, to perform ablution, cleanse. (Mark 7:4; Luke 11:38.)"

18. PARKHURST: "*Baptidzo*: To dip, immerse, or plunge in water; but in the New Testament it occurs not strictly in this sense, unless so far as this is included in sense II. and III. below:

"II. *Baptizomai*: Mid. and Pass. To wash one's self, to be washed, etc.

"III. To baptize, to immerse in, or wash with water in token of purification from sin, and from spiritual pollution.

"IV. To baptize, as the Israelites were into Moses in the cloud and in the sea. Occ. 1 Corinthians x. 2; where probably the true reading is *ebaptisthesen*, as almost all the ancient and some of the later MSS. read, . . . "They were baptized [not "unto," as our English version has it, but] into Moses"—*i. e.*, into that covenant, and into obedience to those laws, which Moses delivered to them from God.

"V. In a figurative sense, to baptize with the Holy Ghost. It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of His gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the

virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth, etc. (Stokius; Matthew iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5, ix. 16; 1 Corinthians xii. 13.)”

19. PICKERING thus defines *baptidzo*: “To dip, immerse, submerge, plunge, sink, overwhelm; to steep, to soak, to wet; mid., to wash one’s self or bathe, etc. In New Testament, to wash, to cleanse by washing, to perform ablution; as in Mark vii. 4, where it is used as equivalent to *νιψονται* (*nipsoontai*) in verse 3, and as opposed to *ανιπτος* (*aniptos*), unwashed, in verse 2; to baptize, or perform the rite of baptism.”

Now note that this standard Greek lexicon tells us that in the New Testament it means “to wash, to cleanse by washing, to perform ablutions”; and that it is “equivalent to *nipito*” in Mark vii. 3. We know *nipito* means to wash the hands in Mark vii. 3, by POURING the water upon them; which was the uniform custom of the washing of hands, as we shall see later on. If *baptidzo* in Mark vii. 4 is equivalent to *nipito* in Mark vii. 3, then *baptidzo* means “to POUR UPON.” So, then, this standard lexicon gives us the New Testament meaning of *baptidzo*—“to wash” by POURING water on the subject, and not by plunging the subject into it.

20. GROVES: “To dip, immerse, immerge, plunge; to wash, cleanse, purify; to baptize, etc.” He thus defines *baptisma*: “Washing, ablution; purification; baptism; the Christian doctrine; depth of affliction or distress.”

21. EDWARD ROBINSON defines *baptidzo* “to submerge, sink,” and then he quotes from Polybius and Diodorus Siculus, both later Greek writers, to confirm this classical meaning, and then says: “In New Tes-

tament translation, (1) to wash, to perform ablution, cleanse. (Mark 7:4.)”

22. Prof. W. J. HICKIE, whose lexicon is bound with Wescott and Hort's Greek Testament, thus giving it the endorsement of these great scholars and critics, thus defines this word: “*Baptidzo*: To wash, cleanse, to baptize (Mark i. 5; John i. 25, 28); pass., to wash (Luke xi. 38); mid., to receive baptism (Acts xxi. 16). *Baptisma*: To baptize (Matthew iii. 7, xxi. 25; Ephesians iv. 5). *Baptismos*: A washing (Mark vii. 4; Hebrews vi. 2, ix. 10).” This is one of the very latest and best lexicons of the New Testament.

23. LIDDELL and SCOTT: “*Baptidzo*: To dip repeatedly, dip under; mid., to bathe, hence to steep, wet; metaph., soaked in wine, TO POUR UPON, drench, over head and ears in debt, a boy overwhelmed with questions. II. To dip a vessel and draw water. III. To baptize (New Testament).”

We have quoted from Liddell and Scott's first edition. We know that in their later editions they have taken out “to wet” and “to pour upon”; we know also that immersionist writers and controversialists have taken advantage of this fact to make the ignorant and uninformed believe that, as they have affirmed, the learning of the world compelled Prof. Drisler, the American editor of Liddell and Scott, to take out “to pour upon.” Let us examine this charge for a little while, and see if it is true:

1. Liddell and Scott claim, and Prof. Drisler, their American editor, claims for them, that their lexicon is based upon Passow's great Greek-German Lexicon, and that it is largely an English translation of that great work. The Preface to the American edition begins thus: “It is with feelings of satisfaction that the editor is at length able to present Messrs. Liddell and Scott's en-

larged translation of Passow's Greek-German Lexicon to the American public." On page ix., in his Preface, the American editor says: "The most numerous additions, however, to this part of the Lexicon have, from the nature of the case, been drawn from other lexicons. Especially would the editor make the fullest acknowledgment of his indebtedness to the Paris edition of Stephen's Thesaurus, Pape's Greek-German Lexicon, Rost and Palm's new edition of Passow," etc., etc. In the Author's Preface, page xviii., they state: "In the title-page, our work is said to be based on the German work of Francis Passow. We cannot too fully express our obligations to this excellent book, without which ours never would have been attempted."

These extracts are sufficient to show that Liddell and Scott's Lexicon is based on Passow's great Greek-German Lexicon. In their first edition they do not give fully Passow's definition; but they do define it, "to WET, to POUR UPON." They do not give his definition, "*generally to BESPRINKLE.*" Why did they in their subsequent editions omit "to WET," "to POUR UPON"? Did Passow omit "to SPRINKLE," "to POUR UPON," "*generally to BESPRINKLE*"? Did Rost and Palm, in their new edition of Passow, to which Liddell and Scott acknowledge their obligations, omit these definitions? Nay, verily. Did Schneider omit them? Did Pape omit them? Did Gazes and Kouma, the great modern Greek lexicographers, omit "*brecho, to SPRINKLE*"? No. "The learning of the world" did not "compel" any of these great scholars to take out these definitions; it centered its wrath all on the heads of Liddell and Scott and Prof. Drisler, their American editor. This was a most marvelous exhibition of the wrath of "the learning of the world"; but it so happens that "the learning of the

world" is on the other side. Some other reason must be sought for Liddell and Scott's action and that of their American editor than the wrath of "the learning of the world." That reason is not hard to find. With the definition "to POUR UPON" in Liddell and Scott's Lexicon the publishers could not sell it to the immersionists of England and America. This cut off about ten millions of English-speaking customers; this was no small loss to both authors and publishers. In Germany there are no such conditions, and consequently there is no such commercial temptation in the way of authors or publishers; and there we get the fruits of the ripest scholarship without commercial considerations getting in the way. "The learning of the world" demanded that these definitions should be retained; as they are in all the great German lexicons, where no commercial considerations demand their expurgation. Do we not here find the answer as to why these definitions were taken out of Liddell and Scott's Lexicon? Is there any other answer to the question? If "the scholarship of the world" had compelled Liddell and Scott to take out these definitions, it would most certainly have compelled Schneider, Passow, Rost and Palm, and Pape, the greatest scholars and lexicographers in the world, to have taken them out; it would have compelled Gazes and Kouma, the greatest modern Greek lexicographers, to have taken them out; but it did not. They are only taken out of Greek-English lexicons where commercial interests, and not scholarship, demand it. Here everything is regulated by the commercial standard; in Germany everything of this character is regulated by the standard of scholarship. That makes the difference. The reader can see at a glance why these definitions were taken out of Liddell and Scott's Lexicon.

Let no immersionist ever claim again that "the learning of the world" compelled Liddell and Scott and their American editor to take out these definitions of *baptidzo*. Carson was right; all the lexicographers are against him. Let no immersionist ever again claim that the lexicons are on their side.

CHAPTER V.

THE TESTIMONY OF COMMENTATORS, CRITICS, AND SCHOLARS.

WE HAVE SEEN in the preceding chapter that Dr. Carson's statement, that all the lexicographers are against him in his position, "that *baptidzo* always signifies to dip; never expressing anything but mode," is true. Let us examine, and see if the other part of his statement, that the commentators are all against him, is true also.

We will begin with that prince of commentators and linguists, Dr. ADAM CLARKE, the most distinguished and universally learned commentator of the last century. On the meaning of *baptidzo*, in his comment on Matthew iii. 6, he says:

"In what manner baptism was originally administered has been deemed a subject worthy of serious dispute. Were the people dipped or sprinkled? for it is certain that βαπτο (*bapto*) and βαπτίζο (*baptidzo*) mean both."

Thus deposes that prince of scholars as to the meaning of this word.

2. Dr. THOMAS SCOTT was quite a learned commentator. In his comment on Matthew iii. 6 he says:

"The word was adopted from the Greek authors, and a sense put upon it by the inspired writers, according to the style of Scripture, to signify the use of water in the sacrament of baptism, and in many things of a spiritual nature, which stand related to it. Some indeed contend zealously that baptism always signifies immersion; but

the use of the words 'baptize' and 'baptism' in the New Testament cannot accord with this exclusive interpretation."

3. JOSEPH BENSON was quite a learned commentator. In his comment on Matthew iii. 6 he says:

"It has been questioned by many, whether John baptized these immense multitudes by dipping them in Jordan. In answer to which it has been observed, that such prodigious numbers could hardly be baptized by immersing their whole bodies under water; nor can we think they were provided with change of raiment for it, which was scarcely practicable for such vast multitudes. And yet they could not be immersed naked with modesty, nor in their wearing apparel with safety. It has been thought, therefore, that they stood in ranks on the edge of the river, and that John, passing along before them, cast water on their heads or faces; by which means he might baptize many thousands a day. This, it must be confessed, most naturally signified Christ's baptizing them with the Holy Ghost and with fire, which John spoke of as prefigured by his baptizing with water; and which was eminently fulfilled when the Holy Ghost sat upon the disciples, in the appearance of tongues or flames of fire."

4. JOHN WESLEY was a very learned man, especially in the Greek language. He was one of the very best Greek scholars in the United Kingdom in his day. In his "Notes on the New Testament," on Mark vii. 4, he says:

"The Greek noun *baptisms* means indifferently either washing or sprinkling. The cups and pots were washed; the beds were sprinkled."

Again he says:

"The matter of this sacrament is water, which, as it has a natural power of cleansing, is the more fit for this

symbolical use. Baptism is performed by washing, dipping, or sprinkling the person in the name of the Father, Son, and Holy Ghost, who is hereby devoted to the ever-blessed Trinity. I say by washing, sprinkling, or dipping; because it is not determined in Scripture in which of these ways it shall be done, neither by any express precept, nor by any example as clearly proves it; NOR BY THE FORCE OR MEANING OF THE WORD 'BAPTISM.' ”

Prof. MOSES STUART was a very learned man. In his work on the mode of baptism he makes larger concessions to immersionists than any other writer on our side of the question. Indeed, so large are his concessions, that Dr. J. R. Graves republished his book in 1856 as an immersionist document. I quote from Dr. Graves' edition. In his introduction to the book, Dr. Graves remarks:

“Professor Stuart was in his day the brightest luminary in the constellation of Pedobaptist scholars. He was the bright particular star of Andover, and shed over that seminary a halo of intellectual light. The charm of his name, his reputation for profound and varied scholarship, on both sides of the water, attracted students from the remotest sections of our Union, and for nearly half a century with his students, as with Pedobaptists, appeals to his authority have been considered ultimate.”

Let us see what is the conclusion this great scholar, so highly endorsed by Dr. Graves, reached as to the meaning of *bapto* and *baptidzo* and in regard to the mode of baptism. After years of patient investigation, he says:

“I have now examined all those passages in the New Testament in which the circumstances related or implied would seem to have a bearing on the question before us—viz., *Whether the MODE of baptism is determined by the sacred writers?* I AM UNABLE TO FIND ANYTHING WHICH

APPEARS TO SETTLE THIS QUESTION. I find none, I am quite ready to concede, which seem absolutely to determine that immersion was not practiced. But are there not some, which have been cited above, that seem to render it improbable that immersion was always practiced, to say the least? I can only say that such is my persuasion. The reader has the evidence before him, and can judge for himself. He will indulge me, I hope, in the same liberty. I do consider it as quite plain, that none of the circumstantial evidence thus far proves immersion to have been exclusively the mode of Christian baptism, or even that of John. Indeed, I consider this point so far made out that I can hardly suppress the conviction, that if anyone maintains the contrary, it must be either because he is unable rightly to ESTIMATE THE NATURE OR POWER OF THE GREEK LANGUAGE, or because he is influenced in some measure by party feeling; or else because he has looked at the subject in only a partial manner, without examining it fully and thoroughly." (Stuart on "Christian Baptism," pp. 115-116.)

This is pretty strong language, coming from a book published as an immersionist document. This great authority, so highly endorsed by Dr. Graves, instead of holding that *baptidzo* always means to dip or immerse, declares that those who hold that view are "unable rightly to estimate THE NATURE OR POWER OF THE GREEK LANGUAGE." This will do for Dr. Graves' star witness.

Dr. JOHN OWEN, who is admitted to have been one of the ripest scholars of his day, says:

"*Baptism* signifies to wash, as instances out of all authors may be given, as Suidas, Hesychius, Julius Pollux, Phavorinus, and Eustachius. It is first used in Scripture in Mark i. 5 and John i. 33, and to the same purpose in Acts i. 5. In every place it either signifies to

POUR, or the expression is equivalent. 'I baptize you with water, but He shall baptize you with the Holy Ghost'; which is the accomplishment of that promise, that the Holy Ghost should be *poured* on them. Again, no one place can be given in the Scriptures wherein *baptizo* doth necessarily signify either to dip or plunge. Again, in this sense, as it expresseth baptism, it denotes to wash only, for so it is explained, Titus ii. 5, etc. Again, wherefore in this sense, as the word is applied unto the ordinance, the sense of dipping is utterly excluded.' (Owen's Works, Vol. XXI., p. 557; "Campbell and Rice Debate," p. 157.)

Dean ALFORD was certainly a very learned man. In his Greek Testament with Notes, on Mark vii. 4, he remarks:

"These *baptismoï*, as applied to *klinon* [meaning probably here couches (*triclinia*) used at meals], were certainly not immersions, but sprinklings or affusions of water."

Dr. TIMOTHY DWIGHT, for twenty-two years president of Yale College, stands in the front rank of American scholars. Speaking of the meaning of *bapto* and *baptidzo*, he says:

"I. That the body of learned critics and lexicographers declare that the original meaning of both these words is to *tinge, stain, dye, or color*; and that when it means immersion, it is only in a secondary and occasional sense; derived from the fact that such things as are dyed, stained, or colored are often immersed for this end. This interpretation of the words, also, they support by such a series of quotations as seem unanswerably to evince that this was the original, classical meaning of these words.

"2. I have examined almost one hundred instances, in which the word βαπτίζω (*baptidzo*) and its derivatives are used in the New Testament, and four in the Septuagint; these, so far as I have observed, being all the instances contained in both. By this examination it is to my apprehension evident that the following things are true:

"That the primary meaning of these terms is cleansing; the effect, not the mode of washing.

"That the mode is usually referred to incidentally whenever these words are mentioned; and that this is always the case wherever the ordinance of baptism is mentioned, and a reference is made, at the same time, to the mode of administration.

"That these words, although often capable of denoting any mode of washing, whether by affusion, sprinkling, or immersion (since cleansing was familiarly accomplished by the Jews in all these ways), yet, in many instances, cannot without obvious impropriety be made to signify immersion; and in others cannot signify it at all." (Dwight's "Theology," Vol. IV., pp. 345-346.)

Dr. S. T. BLOOMFIELD was a very learned man. In his Greek Testament with Notes, in two volumes, in his note on Mark vii. 4, he says:

"This is best explained, unless they wash their bodies (in opposition to the washing of their hands before mentioned); in which, however, is not implied immersion, which was never used, except when some actual, and not possible, pollution had occurred."

His testimony is the more valuable from the fact that he held that immersion was the practice in the apostolic age, as we learn from his note on Romans vi. 1-6. But as a scholar he was compelled to state that *baptidzo* does not necessarily mean to immerse.

The celebrated JAMES ARMINIUS, D.D., professor of divinity in the University of Leyden, and founder of the Arminian system of theology, was a very learned man. In speaking of baptism, he says:

“The form of external baptism is that ordained administration, according to the institution of God, which consists of two things: (1) That he who is baptized BE SPRINKLED WITH THIS WATER. (2) That this SPRINKLING be made in the name of the Father, of the Son, and of the Holy Ghost. Analogous to this is the inward sprinkling and communication both of the blood and spirit of Christ, which is done by Christ alone, and which may be called the internal form of inward baptism.” (Writings of Arminius, Vol. II., p. 160.)

This great scholar here tells us that *baptidzo* means to SPRINKLE, and that the right form of water baptism “is the SPRINKLING of water.”

McCLINTOCK and STRONG’S Biblical and Theological Cyclopaedia, in twelve volumes, the standard cyclopaedia of its character in the English language, a work of vast research and learning, says:

“1. As to the meaning of βαπτίζω (*baptidzo*), it is allowed on all hands, that it is (at least sometimes) applied to acts involving the process of immersion, both by profane and sacred writers (see above). But the best lexicographers agree that this is not its exclusive meaning, and none but a daring controversialist would assert that it is. . . . As the word βαπτίζω (*baptidzo*) is used to express the various ablutions of the Jews, such as sprinkling, pouring, etc. (Hebrews ix. 10), for the custom of washing before meals, and the washing of household furniture, pots, etc., it is evident from hence that it does not express the manner of doing a thing, whether by immersion or affusion, but only the thing done—that is,

washing, or the application of water in some form or other." (Vol. I., p. 647.)

We might go on with such quotations, and fill a volume with the testimonies of the greatest scholars who have ever lived, as to the meaning of *baptidzo*, but these are sufficient, especially as the great and honest Dr. Carson admits they are all against him.

One of the common tricks of controversial writers and debaters on the side of immersion is to pile up a long list of names, mostly of persons unknown, to prove that *baptidzo* always means to immerse. This is done simply for effect on ignorant minds. It is not uncommon to find the names of John Wesley, Adam Clarke, Moses Stuart, etc., among the great scholars who are claimed by immersionists to hold that *baptidzo* always means dip, or immerse, and hence we have given the testimony of these great scholars, in their own language, to show the utter falsehood of this claim. We have quoted only from scholars of the first class, men who are universally known and admitted to be such. The testimony of one such man outweighs a thousand names of men unknown. When we come to examine the use the early Greek and Latin fathers made of this word, we will see that they agree exactly with these great modern scholars, or, rather, that these great modern scholars agree with them, as to the meaning of *baptidzo*.

CHAPTER VI.

THE CLASSICAL USE OF "BAPTIDZO."

OUR immersionist friends, conscious of the fact that the lexicons, commentators, and critics are all against their position, appeal from these authorities to the use of the word in Greek writers. Dr. CARSON says:

"USE IS THE SOLE ARBITER OF LANGUAGE; AND WHATEVER IS AGREEABLE TO THIS AUTHORITY STANDS BEYOND IMPEACHMENT." (Carson on "Baptism," p. 46.)
The capitals are his.

Dr. Carson is correct in this; but this is precisely what the lexicons are based upon. The lexicographer examines the passages in which a word occurs in reputable writers of a language, and determines its meaning accordingly. The man who, like Dr. Carson, appeals from the authority of the lexicons, simply sets up his judgment against the judgment of the lexicographers, as to the meaning of [a word as fixed and determined by its use; with this difference, the chances are largely in favor of the lexicographer, as he has a much larger acquaintance with the use of the word, and is unfettered by any theological bias. But, strange to say, our immersionist friends universally appeal to classical use, when they know that the New Testament was not written in classic Greek; and that therefore classic use can determine nothing as to the meaning of words used in it. Dr. Carson admits that all living languages are continually changing the use of their words, and he cites *bapto* and *candlestick* as examples. He says:

“Nothing in the history of words is more common than to enlarge or diminish their signification. Ideas not originally included in them are often affixed to some words, while others drop ideas originally asserted in their application. In this way *bapto*, from signifying mere mode, came to be applied to a certain operation usually performed in that mode. From signifying to dip, it came to signify to dye by dipping, because this was the way in which things were usually dyed. And afterwards, from dyeing by dipping, it came to denote dyeing in any manner. A like process might be shown in the history of a thousand words. Candlestick originally denoted a stick to hold a candle, but now the utensil employed to hold a candle is called a candlestick even when it is of gold.” (*Ibid.*, p. 44.)

Again, he says:

“*Bapto* signifies to dye by *sprinkling*, as properly as by dipping, though originally it was confined to the latter.” (*Ibid.*, p. 46.)

Now if *bapto* could change its meaning so radically by use, could not *baptidzo* do the same, even if it did originally mean to dip, as our immersionist friends contend it did? Is there any law of language to forbid *baptidzo* from following the example of its parent *bapto* in this respect? But we have shown, we think conclusively, in Chapter II., that the original, primary, and proper meaning of both these words was to dye, while as secondary meanings they meant to *dip*, to *pour upon*, to *sprinkle*, etc., because dyeing may be done by any of these ways.

Dr. GEORGE CAMPBELL, in his “Philosophy of Rhetoric,” shows clearly that use alone can determine the meaning of words in any given period of the history of a language, or in any country or province. He says:

“Only let us rest in these fixed principles, that use or custom of speaking is the sole original standard of conversation as far as regards the expression, and the custom of writing the sole standard of style; that the latter comprehends the former, and something more; that to the tribunal of use as the supreme authority, and consequently, in every grammatical controversy, the last resort, we are entitled to appeal from the laws and the decisions of grammarians; and that this order of subordination ought never, on any account, to be reversed.” (‘The Philosophy of Rhetoric,’ p. 164.)

Again, he says:

“It is never from an attention to etymology, which would frequently mislead us, but from custom, the only infallible guide in this matter, that the meaning of words in present use must be learned. And, indeed, if the want in question were material, it would equally affect all those words, no inconsiderable part of our language, whose descent is doubtful or unknown.” (*Ibid.*, p. 191.)

Again, he says:

“But there will naturally arise here another question: Is not use, even good and national, in the same country, different in different periods? And if so, to the usage of what period shall we attach ourselves as the proper rule? If you say the present, as it may be reasonably expected that you will, the difficulty is not entirely removed. In what signification must we understand the word *present*? How far may we safely range in quest of authorities? or at what distance backward from this moment are authors still to be accounted as possessing a legislative voice in language? This, I own, it is difficult to give an answer with all the precision that might be desired. Yet it is certain that, when we are in search of precedents for any word or idiom, there are certain mounds which we cannot

overleap with safety. For instance, the authority of Hooker or Raleigh, however great their merit and their fame be, will not now be admitted in support of a term or expression not to be found in any good writer of a later date. . . . It is not by *ancient*, but by *present* use, that our style must be regulated. And that use can never be denominated *present* which hath been laid aside time immemorial, or, which amounts to the same thing, falls not within the knowledge or remembrance of any now living. . . . But if *present* use is to be renounced for *ancient*, it will be necessary to determine at what precise period antiquity is to be regarded as a rule. One inclines to remove the standard to the distance of a century and a half; another may, with as good reason, fix it three centuries backward, and another six. And if the language of any of these periods is to be judged by the use of any other, it will be found, no doubt, entirely barbarous. To me it is so evident that either the *present* use must be the standard of the *present* language, or that language admits of no standard whatever, that I cannot conceive a clearer or more indisputable principle from which to bring an argument. . . . If you desert the *present* use, and by your example at least establish it as a maxim, that every critic may revive at pleasure old-fashioned terms, inflections, and combinations, and make such alterations on words as will bring them nearer to what he supposeth to be etymon, there can be nothing fixed or stable on the subject. Possibly you prefer the usage that prevailed in the reign of Queen Elizabeth; another may, with as good reason, have a partiality for that which subsisted in the days of Chaucer. And with regard to etymology, about which grammarians make so much useless bustle, if everyone hath a privilege of altering words according to his own opinion of their origin,

the opinions of the learned being on this subject so various, nothing but a general chaos can ensue. . . . Thus I have attempted to explain what that use is which is the sole mistress of language, and to ascertain the precise import and extent of these her essential attributes, REPUTABLE, NATIONAL, and PRESENT, and to give the directions proper to be observed in searching for the laws of this empress. In truth, grammar and criticism are but her ministers; and though, like other ministers, they would impose sometimes the dictates of their humor upon the people as the commands of their sovereign, they are not so often successful in such attempts as to encourage the frequent repetition of them." (*Ibid.*, pp. 170, 171, 172, 173, 174.)

We wish to call particular attention to the three points which Dr. Campbell makes prominent in the USE which fixes the meaning of words: (1) REPUTABLE, (2) NATIONAL, (3) PRESENT. REPUTABLE use is the use of reputable writers of a language. NATIONAL use is the use, not of a province, or district, but of the nation. In case a language becomes by conquest the general language of law and literature and the medium of communication among the people, as the Greek language did after the conquest of Alexander, the use of any one nation must determine the meaning of the words used by that nation. That is NATIONAL use. Hence, to determine the meaning of any Greek word used among the Jews, not its use by classical writers, but its Jewish use, must be sought. PRESENT use must be confined to present time. Dr. Campbell admits that this is a difficult matter to determine. But present use among the Jews may reasonably go back to the introduction of the Greek language into Palestine after the conquest of Alexander. This includes the time of the translation of the Septuagint and

the writing of the books of the Apocrypha, down to the time of Christ and the apostles. In ascertaining the meaning of *baptidzo* by the use of the word among the Jews during this time and among the early Christians for the first three hundred years of the Christian era, we certainly have the only authoritative use of the word we can have to determine its meaning in the Bible. This gives Dr. Campbell's three rules governing use in fixing the meaning of words: *reputable*, *national*, and *present*.

Dr. HINTON, an eminent Baptist writer, in his "History of Baptism," says:

"It is manifest that the meaning of a word in any given case is not to be determined by its original sense, but by its actual or ordinary meaning in the language in which the author wrote, and at the time of his writing; unless the circumstances in which the word occurs require a figurative or technical signification (which may also include the ordinary) to be attached. . . . It does not appear to me, however, in the slightest degree important to the argument that no case of variation of meaning shall be found. What word can be more specific than the Saxon word *dip*? And yet we have the dip of the magnetic needle, which certainly has nothing to do with plunging. Could several instances of extension or dilution of meaning be found among the profane Greek writers, it would not affect the question, which is, IN WHAT SENSE DID CHRIST AND HIS APOSTLES USE THE TERM 'BAPTIDZO,' AND WHAT DID THEY DESIGN THE DISCIPLES THEN AND NOW TO UNDERSTAND BY IT?" (Hinton's "History of Baptism," pp. 18-23.)

A clearer or more concise statement of the case, it seems to me, could not be made than is this statement by this eminent Baptist writer. All three of the writers above quoted to prove our position as to the meaning of

words to be determined by use, *national* and *present*, were strong immersionists. Dr. George Campbell was a Presbyterian; but he believed strongly in immersion. It is strange indeed, after such strong and sane statements by these eminent immersionist scholars, that they would immediately turn around and violate the principles they here have so clearly laid down, and, passing over the use of the word *baptidzo* among the Jews and early Christians (which Dr. Hinton here declares is the real question in debate), appeal to the classic Greek writers hundreds of miles away, and some of them hundreds of years before Christ. The only reason I can conceive for them pursuing this course is the consciousness that if they confine themselves to this use of the word to determine its meaning, their cause is lost. Is this honest? I do not call in question the honesty of such men as Dr. Carson and my Baptist brethren in general, but this only shows to what extent prejudice can blind the minds of good men, when they are supporting a theory which cannot be maintained by facts. We will see some very striking illustrations of this as we proceed in this discussion.

But classical use utterly fails to sustain the position of immersionists. We will take up, first, some of the examples cited by Carson to prove that *baptidzo* "always signifies to dip; never expressing anything but mode." His first example is taken from Polybius, where he is speaking of soldiers "passing through the water, immersed up to the breast." On this he remarks: "Here surely the word cannot mean pouring or sprinkling." And as surely it cannot mean the "mode" of baptism, as practiced by immersionists. Where is the act of dip in this case? Soldiers walking in the water until it reaches the waist is not a dipping. This example fails to support Carson's "mode"; the "dip" is wanting; and in

its place we have "wet up to the waist," not by "dipping," but by walking into the water. The cause of immersion must be hard pressed when it resorts to such an example as this to prove its cause.

His second example is taken from Plutarch. He says: "Plutarch, speaking of a Roman general, dying of his wounds, dipped (*baptized*) his hand in blood and wrote the inscription for a trophy." On this he remarks: "Here the mode of the action cannot be questioned. The instrument of writing is dipped (*baptized*) in the coloring fluid." But there is no immersion of the hand in this case; the end of the index finger is dipped in the blood, so as to moisten it for the purpose of writing, and this is called "the baptism" of the hand. If the hand had been immersed or plunged in the blood, he could not have written at all, for the blood dripping from the hand on the material used to write upon would have blurred it so the writing would not have been legible. It is strange that so astute a writer as Dr. Carson should produce such an example as this to prove that *baptidzo* "always signifies to dip; never expressing anything but mode," when dip is entirely out of the question. Dr. Carson gives a number of other examples where immersion is out of the question. Could there be a clearer example furnished to prove that the moistening of a small part of the object baptized is called the baptism of the whole object? This example is decisive against the position of Dr. Carson, and proves that *baptidzo* sometimes means in classic Greek to moisten only a small part of the object said to be baptized, and that this moistening is the baptism of the whole object.

In another of his examples he says:

"Two Greek critics are quoted by Dr. Gale as applying the word in exhibiting the beauty of Homer's representation of the death of one of his heroes. 'He struck

him across the neck with his heavy sword, and the whole sword became warm with blood.' On this Pseudo Didymus says that the sword is represented as dipped in blood. And Dionysius says: 'In that phrase Homer expresses himself with the greatest energy, signifying that the sword was so dipped in blood that it was even heated by it.' "

In this example Dr. Carson renders *baptisthentes* "dipped," yet there is no *dipping* of the sword *in* blood; but there is a *baptism* of the sword *with* blood. The sword was not said to have been *immersed* in the neck of the hero; but it was said to have been *baptized with* the blood of the hero. How was this baptism performed? The blood gushing out upon the sword is represented as so *baptizing* it, that it becomes heated by it. This is a clear case of baptism by *flowing forth*, or *falling upon*, as could be furnished in human language; and yet it is paraded by both Carson and Conant as an example that *baptidzo* always means to immerse! It does not matter about the quantity of blood that gushed upon the sword from the wound inflicted; it is the *mode* that is in question, and that was unquestionably not immersion.

Another one of Dr. Carson's examples to prove that *baptidzo* always mean to dip or immerse in classic usages is taken from Hippocrates, and is the celebrated case of the baptism of the blister-plaster. He says:

"Hippocrates uses the word sometimes, and always in the sense for which I contend. We have seen that he uses *bapto* very often; I have not found *baptidzo* more than four times. This circumstance sufficiently proves that though the words are so nearly related, they are not perfectly identical in signification. The first occurrence of it is in page 254: 'Dip (*baptize*) it again in breast-milk and Egyptian ointment.' He is speaking of a

blister, which was first to be dipped (bapted) in the oil of roses, and if, when thus applied, it should be too painful, it was to be dipped again in the manner above stated. The first dipping, as we have seen from a preceding quotation, is expressed by *bapsas* (*bapto*). This shows that in radical signification of dipping these words are of perfectly the same import." (Carson on "Baptism," p. 64.)

Now we know that a blister-plaster is never immersed in anything before it is applied. No physician, from Hippocrates or Galen down to the present time, ever directed that a blister-plaster should be immersed in oil or anything else, especially in woman's milk, before it should be applied. It does seem that even Dr. Carson, with all his zeal for immersion, ought to have known that. But this is only another illustration of how the prejudice of opinion can blind the best and wisest of men. We have seen that some of the best lexicons define *bapto* to *moisten*, etc. We have seen also that some of the best modern German lexicographers, as Passow, Rost and Palm, and Pape, also so define *baptidzo*. This is unquestionably an example where both these words mean to *moisten* the surface of the blister-plaster, first with rose-oil, before applying, where *bapto* is used, and then, if too painful, take it off and *moisten* it again, with Egyptian ointment and woman's milk; in this last case *baptidzo* is used. Dr. Carson says: "Both these words are of perfectly the same import as to mode; and this example proves that they both sometimes mean to *moisten*. This example certainly ought to settle the question in every mind that is not hopelessly under the power of prejudice, as to the meaning of these words."

Dr. CONANT, realizing that a blister-plaster was not a thing to be immersed before applying, and that no physician would ever give such a direction concerning a blis-

ter-plaster, undertook to avoid the difficulty by writing [pessary] into the text. He inclosed "pessary" in brackets, showing that he supplied the word. A bolder or more unwarranted liberty was never taken with a passage than Dr. Conant has taken with this passage from Hippocrates. He knew he had no authority whatever to write this word into this prescription, for he had it before him; but he only quotes part of it. If he had quoted the whole prescription, everyone could have seen at a glance that Dr. Carson was right in calling it a blister-plaster, for it is that, pure and simple, and nothing more. Here is the prescription in full as written by Hippocrates:

“χανθαρίδας πέντε πλὴν τῶν ποδῶν καὶ τῶν κεφαλῶν, καὶ σμύρναν λιβανωτὸν ἅμα συμμίσγειν. καὶ μέλι μετ’ αὐτῶν, ἔπειτο βάψας ἐς ἄλειφα ῥόδινον ἢ αἰγυπτιον προσθέσθω τὴν ἡμέραν, καὶ ἐπὴν δάχνηται, ἀφαιρέσθαι. Καὶ βαπτίξειν πάλιν ἐς γάλα γυναιχὸς καὶ μύρον Αἰγύπτιον. προστίθεσθαι δὲ τοῦτο ἐς νύκτα καὶ θιανίξ-εσθαι ἐν ὕδατι εὐώδει, προστίθειν δὲ στέαρ.”

Translation.—“Five Spanish flies without their feet and heads, and myrrh, frankincense, and honey mixed with these; then moisten with oil of roses or Egyptian oil and apply during the day, and when it stings, take it off and moisten again with woman’s milk and Egyptian oil, and apply during the night, and rinse with sweet-scented water, and apply tallow.”

This is perhaps as literal a translation of this passage as we can get. *Bapto* and *baptidzo* in this passage can mean only to *moisten* the surface of the blister-plaster, for that was what the Doctor directed to be done before applying it. The ingredients of which this prescription was composed clearly demonstrate that it was a blister-plaster, and a very powerful one at that—much more so than that in the United States Dispensatory. That is

made of "Spanish flies, yellow wax, and resin, mixed with lard." Spanish flies, myrrh, and frankincense are all capable of blistering. Frankincense is the turpentine taken from the pine-tree in tears or drops. Anyone acquainted with the medical properties of these ingredients will see at a single glance that the blistering preparation of Hippocrates was much stronger than that in common use now. A man must be absolutely mad to talk seriously of making a pessary out of such ingredients.

Dr. Conant's giving but a part of the passage, and not giving the prescription in full, and writing in "pessary" in brackets, has led many to adopt his reading who were not scholars and who had not the original. In my first debate with Mr. Sweeney, he took Conant's position. So did Dr. Lucas in my debate with him, at Golconda, Ill., in 1867. He had Dr. Conant's "Baptizein," and so had I. I demanded Conant's authority for putting in the word. He turned to me and said: "You will not call in question Dr. Conant's authority as a scholar, will you?" I replied: "Dr. Conant was a scholar, but he was a partisan on this question, and I would take his word on this question, just as I would yours, when he produced the authority for his statement, and no further." He turned to me as if feeling he had me conquered, and handed me his copy of Conant, and said: "Will Elder Hughey read this passage from Conant in Greek, and tell us what *prosthestho* means?" I took the book and said: "I will." I said: "It means 'to apply,' and is so translated in this passage by Conant himself. But what is it that is to be applied? Carson says it was a blister; Conant says it was a pessary. I want to know his authority for so saying." That authority has never been given, for there is no authority for it.

In my debate with Elder Clarke Braden, in 1868, at Vienna, Ill., which was published, he followed Conant, and was so sure that he was right, after the debate he sent to Leipsic, and got the original of Hippocrates, and wrote an appendix to the debate on this passage. Of course he had to send it to me, and I prepared a reply to it. I had him send me the book, and his appendix and my reply were both published in the "Debate." His translation of the passage is another illustration of what men will sometimes do in their efforts to support a theory which cannot be supported by sound arguments and facts. It is strange indeed how a man of Mr. Braden's learning and sense in other things could be led to publish such an article as his appendix in that debate on Hippocrates. He quotes more than an entire page from Hippocrates in Greek, and gives a Latin translation of it; and then gives what he calls an English translation. The various prescriptions contained in this long extract from Hippocrates are all pessaries with Mr. Braden. It does not matter with him what materials are used or how they are applied, whether internally or externally. Whether they are to be taken internally, to act upon the liver and produce catharsis, or whether they are to be made into a salve and applied externally as a salve or ointment, it makes no difference with him—they are all the same instrument! He has a wonderful assortment of that article, such as no physician ever had, and he puts them to uses such as no physician ever dreamed of!

I might give a page or two of his "pungent," "purgative," "emollient," etc., instruments of this character; but I will refer the reader to Appendix C of "Braden and Hughey Debate" for the most original treatise on that instrument to be found in the English language. But I must give one more example. He reaches the climax in

this wonderful treatise in the next to the last of his examples, where he suppresses a part of a sentence, and makes the Doctor say what he never said and never intended to say. Hippocrates wrote: "*Prostheta een mee ta katopata katheira.*" Mr. Braden, in his translation of this prescription, dropped out *ta katopata*, and translated it, "Pessaries, if these do not purge." Why did he do this? Had he translated it correctly, it would have sent the physician's prescription down his patient's throat, and that would have spoiled his whole argument! What was he to do? If he had translated this prescription as he had been translating, it would have read: "If these pessaries, when swallowed down, do not purge." But this would not do; so he dropped out *ta katopata* altogether! A proper translation of this prescription would also have shown that his translation of *prostheton* and *prostheta* in this entire connection was wrong; that these words did not mean pessary and pessaries, but preparations of different medicines added together. The literal meaning of *prostheton* is, "added, put on, fitted to"; and these *prostheta* were medicines added together, and applied as directed. This clears up all of Mr. Braden's difficulties, and saves him all the trouble of making pessaries out of salves, ointments, and purgative potions!

But the trouble with Dr. Conant, Mr. Braden, and those who follow Dr. Conant is, Liddell and Scott give as a third definition of *prostheton*, "a pessary." This is not its first or ordinary definition, but a remote and seldom-used definition. Dr. Conant, Mr. Braden, and those who follow Dr. Conant here violate that rule of interpretation which they elsewhere insist upon so strongly, that words are always to be understood in their first or ordinary meaning, unless the connection in which they are used fixes another meaning upon them.

The proper Greek word for *pessary* is *pessos*, not *prostheton*. *Ballanon* is also used for *pessary*. Webster derives the English *pessary* from the Latin *pessus* and the Greek *pessos*. We can see how accurate Mr. Braden is in his statements by the following:

“4. The Greek word for *pessary* (*prostheton*) occurs in the context preceding the passage, and is clearly understood in nearly a dozen places. The verb *prostithemi* means to make a support, or prop, or pessary, being used instead of its derivative *prostitheto*, which means specifically to make a pessary. Hence in connection with the verb *rub*, the idea is rub them together, and place them together in a pessary.”

On this passage from Mr. Braden I remark:

1. He does not intimate that there is any other Greek word for *pessary* but *prostheton*.
2. He does not tell us that *pessos* is the proper Greek word for *pessary*, and that Webster traces the English word back to this Greek word.
3. He does not tell us that the first definition of *prostheton* is “added, put, or fitted to,” and that it is only in its third or remote sense that it is defined in the sense he puts upon it.
4. He tells us: “The verb *prostithemi* means to make a support, or prop, or pessary.” This statement is utterly without foundation. *Prostithemi* is never so defined and has no such meaning. It means, “to add, add to,” etc. But it never means “to make a support, or prop, or pessary.”
5. He assumes that the writer did not know what word he wanted to use, and that he used one word for another of a totally different meaning.
6. Hippocrates uses *prostithemi* hundreds of times and in all its forms; but when he speaks of applying a

pessary, he uses *pessos* with it, as on page 594 of this same volume, "*Pessous prostihesthoo*," "Apply the pessary"; or *ballanon*, as on page 707, in this immediate connection, "*Ballanon kai prostithemi*." If *prostithemi* is used by Hippocrates in the sense or senses for which Mr. Braden contends, why should he use those words which unmistakably mean "pessary" with it? The very fact that Hippocrates uses *prostithemi* thus proves that he does not use it in the sense for which Mr. Braden contends, but simply "to apply."

Again, Mr. Braden says:

"Every physician knows that a pessary must be dipped before insertion, and the Greek writer used *baptidzo*, the word which peculiarly and specifically means that action."

It is surprising that a man of ordinary sense could write such a sentence as the above. Every physician, and everybody else who knows what that instrument is used for, or anything about its use, knows that before using it is never "dipped" in anything, much less "in woman's milk"! Some emollient substance is smeared over it to prepare it for use, but "woman's milk" would not be a suitable unguent for that purpose. No physician would ever use a word which specifically means to *dip* in giving directions how to prepare a pessary or blister-plaster for use. It is not *mode* he wants, but *effect*. It is putting the emollient substance on the object, not plunging the object into it, that he wants.

We have clearly shown that Dr. Conant's and Mr. Braden's translation of *prostheton* is out of the question, and that it is, as Dr. Carson states, simply a blister-plaster that is directed to be *baptized*; and we know a blister-plaster is never *immersed* in anything before being applied. The fact that Hippocrates here uses *baptidzo*

proves that it does not necessarily mean to dip or immerse; but is simply a word expressing effect, not mode. Mode was not in his mind. He did not command mode. Effect was in his mind, and he commanded effect, which was the thing he wanted. The same would have been the case if it had been a pessary. Hence nothing has been gained by the tremendous efforts of Dr. Conant and Mr. Braden to make a pessary out of a blister-plaster. They had better have accepted Dr. Carson's position, and saved themselves from all this trouble and nonsense. Carson was honest. He knew it was a blister-plaster, and he said so, and relied on *baptidzo* to dip or immerse it. But Conant, Braden, and others knew that a blister-plaster could not be immersed, and that no doctor would ever direct one to be immersed; hence they must find something that could be immersed without ruining it.

This passage is the more important as it is the first example of the use of *baptidzo* in its *literal* sense that has come down to us in Greek literature. Hippocrates was born B. C. 430, forty-six years before Aristotle, who is the next to use it in a *literal* sense. Hippocrates uses both *bapto* and *baptidzo* to express the same thing—the *moistening* of a blister-plaster before applying it. It is remarkable that in the first example we have of the *literal* use of *baptidzo* in any Greek writer it unquestionably means "TO MOISTEN."

The next example of the *literal use* of *baptidzo* is by Aristotle. He was the most accurate and thorough in his scholarship in his native tongue of all the classic Greek writers. He says:

"They say that the Phœnicians who inhabit the so-called Gaira, sailing four days outside of the Pillars of Hercules with an east wind, come to certain desert places full of rushes and sea-weed, which when it is ebb-tide are

not IMMERSED (BAPTIZED), but when it is flood-tide are overflowed." (Conant's translation.)

Conant here translates *baptizesthai* "IMMERSED," and *katakludzesthai* "overflowed." Both these words express the same thing, the action of the water in coming over the land. There was no immersion in this case: the water came upon the land, the land was not plunged into the water. *Katakludzo* is thus defined by Liddell and Scott: "To dash over, deluge, flood; to fill full of water; to deluge, flood, or fill over-full with. II. To wash down or away; also, to wash out." There is no immerse in this word; and Aristotle uses it as equivalent to *baptidzo*. It is a most significant fact that in the two first examples of *baptidzo* that we have in Greek literature, where *baptidzo* is used in its *literal* sense, the first means "to moisten," and the second means "to dash." Neither can be forced to mean "immerse."

Another example furnished by Carson and Conant is taken from the Homeric "Allegories," as given by Conant, who translates it thus:

"Since the mass of iron, drawn red-hot from the furnace, is plunged (baptized) in [with] water, and the fiery glow by its own nature is quenched with water, ceases."

On this passage we remark: 1. This is a "mass of red-hot iron," a thing not to be plunged in water. 2. *Hudati baptizetai* is not "*plunged in water*," but "*baptized with water*." On this passage from Homer the learned Dr. Dale, in his "Classic Baptism," pp. 325-326, remarks:

"1. It is as certain as anything in philology, that 'plunge,' distinctively, as expressing a form of action, does not define βαπτίζω (*baptidzo*). To overflow, as expressing a form of action, is as near the contradictory of

'plunge' as it can well be; yet 'overflow' is used by Baptist scholars to define this Greek word. And in such use 'overflow' performs its duty, to say the least, as faithfully as does 'plunge.' But it is a philological axiom, that where two differing forms of action can be employed in the exposition of the same word, such word can be strictly defined by neither.

“ 'Plunge' has no right to appear as the critical representative of βαπτίζω (*baptidzo*). And in any case of baptism where the form of act is not expressly stated (it can never be learned from the word itself), it is entirely inexcusable for anyone to bring forward the form of an act, insist upon its autocratic rights, and fashion the phraseology after its model.

“No argument can be grounded on the assumption of a plunging.

“2. The simple dative, with βαπτίζω (*baptidzo*), announces, with authority, therefore, the presence of agency, and not of element.

“There is, therefore, no authority in ὕδατι βαπτίζεται (*hudati baptizetai*) for saying that hot iron is 'plunged in water.' If it is urged, in defense, that water is capable of receiving hot iron by plunging, this is freely admitted. If it is urged, 'Hot iron is very frequently, in fact, plunged in water,' this too is unhesitatingly admitted. After all else can be said, the reply is short and crushing: (1) βαπτίζω says nothing about plunging. (2) Hot iron may be mersed in other ways than by plunging. (3) The phraseology indicates the agency by which, and not the element in which, the result is accomplished. Rational discussion must here end.”

In addition to Dr. Dale's remarks, I want to call attention to the fact that Dr. Conant, in the very next line, translates *hudati* correctly "with water." *Hudati kat-*

asbesthen he translates "quenched with water." Why did he not translate *hudati* "with water" in the first line where it is used with *baptizetai*? Simply because it would have baptized the "mass of iron" *with* and not *in* water, and this would not have done at all. It would have taken this passage out of the hands of immersionists and given it to us. So truth must be sacrificed to sustain theory! The truth of the case is, the "mass of red-hot iron" was drawn from the furnace and cold water was *thrown on it*, and this is expressed by *hudati baptizetai*, "*baptized with water.*"

Dr. Conant gives us the example of the baptism of Bacchus by the sea: "Why do they pour sea-water into wine, and say that fishermen received an oracle commanding them to immerse (*baptize*) Bacchus in (or at) the sea?"

This is indeed a strange immersion! An immersion of Bacchus, an imaginary being, having no personality, *immersed by pouring sea-water into wine!* Tempering wine by pouring sea-water into it is immersing Bacchus! That is what Dr. Conant solemnly says. This shows us what infinite folly men will immerse themselves in when trying to support a theory which cannot be supported by facts and common sense. Here is a plain case of baptism by *POURING*, and Dr. Conant solemnly declares that Bacchus was immersed by this means! But this is not all. Dr. Conant translates *pros* "in." But he did not have the hardihood to let that go without putting in parentheses (or at). This is another case which Dr. Conant furnishes us where *baptidzo* cannot mean *immerse*; but where it simply means to *POUR*.

Quite a number of both Dr. Carson's and Dr. Conant's examples are where *baptidzo* means "to sink," as of ships sinking to the bottom and remaining there; or of per-

sons drowning. Every such example is squarely against their position; for with them the emersion in baptism is just as essential as the immersion. Dr. Conant, it is true, holds that emersion is not in *baptidzo*, but it is in the *act* which he calls baptism; and his position on the meaning of *baptidzo* only proves that it does not express the *action* which he calls baptism.

Carson, Campbell, and the advocates of immersion in general hold that *emersion* is expressed by the word as well as *immersion*. If they were to insist on this classical meaning of *baptidzo*, which is illustrated by these examples of the sinking of ships, they would not make many converts. Most people would choose the "land route." Why do they bring up these examples when they completely set aside their mode of baptism? Every such example as clearly sets aside their *mode* or *action* of baptism as do the examples where it clearly means to *pour* or *sprinkle*. Dr. Carson's *mode* and Mr. Campbell's *action* of baptism is not sinking to the bottom and remaining there, nor is it drowning. It is putting a person momentarily under water and then immediately lifting him out again. If *baptidzo* means to immerse, and if it expresses the *mode* or *action* of baptism, it is this *mode* or *action* which it expresses. If it does not express this *mode* or *action*, it does not express the *mode* or *action* of the Christian ordinance, and consequently the *mode* or *action* of baptism must be found outside of the word *baptidzo*. It seems that this is so plain that a child cannot help but see it. As so much stress is put by immersionists on the meaning of this word, we must hold them strictly to what they mean by baptism.

Another large class of examples adduced by Conant and others to prove that *baptidzo* always means to immerse is where it means *drunk* or to *make drunk*; also

trouble, debts, etc. Dr. Conant usually translates it in these examples "whelmed" or "overwhelmed." Now in all these examples *mode* or *action* is entirely out of the question. *Effect* or *condition* is the only thing expressed by *baptidzo* or *baptismos*. Every one of these examples is as thoroughly against their position as to *mode* or *action* as if it meant to *pour* or *sprinkle*. Why cannot these overzealous advocates of immersion see this? The *mode* of Conant's "whelming" or "overwhelming" is never by immersion, but always by *coming upon*! A man is not "plunged" in drunkenness; it comes upon him as the result of drinking. A man is not "plunged" in trouble or debt; they come upon him. Every such example of *baptidzo* is an illustration of its meaning "to come upon," and cannot be pleaded as examples favoring immersion. They are squarely against immersion, and prove conclusively that *baptidzo* does not mean immersion in any of these examples. They must all be given up by immersionists. It is in all such examples a word expressing *effect*, not *mode* or *action*.

Let us take another class of Dr. Conant's examples, where whole cities or countries are said to be baptized. He gives us three examples, two of which are taken from Josephus, and are as follows:

1. "The people of Jerusalem, expostulating with Josephus on his purpose to abandon the besieged city and its inhabitants to their fate, say to him: 'And it did not become him, either to abandon friends or to fly from enemies; nor to leap off, as from a ship overtaken by a storm, into which he had entered in fair weather; that he would himself OVERWHELM (*baptize*) the city, as no one would longer dare to make resistance to the enemy when he was gone through whom their courage was sustained.'"

2. "Speaking of the evils inflicted by the band of robber-chiefs who found their way into the city of Jerusalem during the siege, he says: 'Who, even apart from the sedition, afterwards WHELMED (*baptized*) the city.' "

Surely there is no "*dip*" or "*plunge*" or "*immerse*" in these examples. The idea is, the calamities *come upon* the city, not the city "*dipped*" into the calamities. It is *effect*, not *mode*, that is expressed here. How could a word that simply expresses *mode* or *action* be used to express not *mode* or *action*, but simply *effect*? But the *effect* was produced by calamities "*coming upon*."

His next example is taken from Himerius, Selection XV., who says, speaking of Themistocles: "He was great at Salamis; for there, fighting, he WHELMED (*εβαπτισε, baptized*) all Asia."

Here, again, there is no "*dip*," no "*plunge*," no "*immerse*." *Mode* or *action* is not in the word at all. *Effect* is all that is expressed. The *effect* of the victory gained by Themistocles at Salamis was felt in all Asia; and this is called the baptism of all Asia. We ask again, How could a word simply expressing *mode* or *action* be used to express this *effect*? The power of the Greeks was extended over Asia as a result of the victory of Salamis, and this is another example of *baptidzo* meaning "*to come upon*," and not "*to plunge into*."

We will examine a few more of Dr. Conant's examples. In his Example 39, taken from Heliodorus, speaking of a band of pirates, who had seized a vessel and were unable to manage it in the storm that ensued, he says: "And already BECOMING IMMERGED (*baptized*), and wanting little of *sinking*, some of the pirates at first attempted to leave, and get aboard of their own bark."

Here is certainly a baptism without immersion; for the ship is "*baptized*," but is not *sunk*. Can a ship or anything be *baptized* and not *sunk*? Must not the *baptized* object, according to Dr. Conant, be *sunk*, or put under water, in order to be *baptized*? But this ship is "*already baptized*," according to Dr. Conant, and only lacking *a little of going under*! *Baptized* and still not *immersed*, or put under! That will do. We will not object to that kind of *baptism*—*baptism* without *immersion*. The waves dashing upon the vessel *baptized* it, but they did not *immerse* it.

Let us look at his Example 111, taken from Achilles Tatius, where the writer says: "What so great wrong have we done, as in a few days to be *WHELMED* (*baptized*) with such a multitude of evils?" Notice the translation of Dr. Conant. He does not say "immersed in," but "*baptized WITH*," such a multitude of evils! How could they be *immersed WITH* these evils? Dr. Conant's use of the word "with" here shows that he understood that there was no *immersion* in the case, but that the afflictions *came upon* them, and not that they were "*plunged*" into them. Here is a baptism *WITH*, and not *IN*, the element used, and hence it is not an *IMMERSION*, Dr. Conant himself being judge.

In Example 121, taken from Heliodorus, he says: "When midnight had *plunged* (*baptized*) the city in sleep, an armed band of revellers took possession of the dwelling of Chariclea." No city was ever "*plunged*" in sleep. Sleep *came gently over* the city; not violently, as if all were suddenly "*plunged*," but gently, one by one, they fell under the power of sleep. Sleep *coming over* them; not they being "*plunged*" into it.

All such examples prove that *baptidzo* is not a word expressing *mode* or *action*, but *result* or *effect*. We need

not pursue this line of argument any further, for all such examples prove that *baptidzo* is not a word of *mode* or *action*, but of *effect* or *condition*; and they effectually set aside the claims of immersion.

Dr. Conant, in his "Baptizein," renders *baptidzo* by ten words, if I have counted correctly, and there is only a discrepancy of one in his examples of Greek use and my count. He translates *baptidzo* and *baptismos* "immerse" and "immersion" 115 times, "whelm" 53 times, "overwhelm" 17 times, "submerge" 24 times, "dip" and "dipping" 12 times, "immerge" 12 times, "plunge" 17 times, "imbathed" 2 times, "demersed" 2 times, and "undergo" 5 times. (See "Baptizein," page 99, where is his translation of Mark x. 38-39 and Luke xii. 50.) This is pretty good for Dr. Carson's and Mr. Campbell's strictly UNIVOCAL word! A word strictly UNIVOCAL with TEN meanings!

If *baptidzo* is strictly a UNIVOCAL word, why not always translate it by the same word? Do "whelm" and "overwhelm" mean the same, as to *mode* or *action*, as "immerse"? The primary meaning of "whelm," as defined by Webster, is, "to cover with water, or other fluid." The *mode* or *action* of "whelm" is to *come upon*, not to *plunge into*. Immerse is a secondary meaning, because a thing may be covered or enveloped by that means.

Mr. Webster defines "overwhelm": "1. To cover over completely, as by a wave; to overflow and bury beneath; to submerge; to engulf; hence *figuratively*, to immerse and bear down; to overpower; to crush; to bury; to oppress, engross, etc., overpoweringly."

The *primary* and *ordinary* meaning of both these words is to "come upon," not to "plunge in"; and this is the idea expressed in all the examples given by Dr. Conant, where he translates *baptidzo* "whelm" or "overwhelm." The *mode* or *action* in all these examples is

that of "coming upon." There is no "dip" or "plunge" in any of these examples, whether the words are used in their *literal* or *figurative* sense; and Dr. Conant knew it.

Take his Example 24, the "Oracle of the Sibyl, respecting the city of Athens." His translation is: "A bladder, thou mayest be IMMERSED (*baptized*); but it is not possible for thee to SINK." The bladder is *baptized*, but it is not *sunk*! How can a bladder or anything else be *immersed*, that is not *sunk* or put *under* water? But our immersionist friends contend that to be *baptized* here means momentarily to be *put under* water and then being lifted out again, in contradistinction from *sinking* to the bottom. But this is not the figure. A bladder filled with wind and cast upon the sea is never *immersed*, even *momentarily*. It is tossed upon the waves, *sprinkled* by the spray, but it will not *sink*; it will ride the waves and keep on top. If a wave should dash over it, which is not at all probable, it would not be an *immersion*; the *mode* would be that of "*dashing*"; the water would be dashed or *thrown upon* the bladder, and not the bladder "*plunged*" into the water. "*Plunging*," "*dipping*," or "*immersion*," even for a moment, is utterly out of the question in this case.

But Dr. Conant reaches the climax when he translates *baptidzo* and *baptismos* "UNDERGO." (Mark x. 38-39 and Luke xii. 50.) On page 99 of "Baptizein" he says:

"With this usage accords also the metaphorical sense of overwhelming suffering, found in Mark 10:38-39, 'Can ye undergo the IMMERSION [*baptism*] that I must undergo?' and in Luke 12:50, 'I have an IMMERSION [*baptism*] to undergo'; a sense founded on the idea of total submergence, as in floods of sorrow."

This is a complete giving up of the whole question of *mode* or *action* as to the meaning of *baptidzo*. IS UNDERGO

a word of *mode* or *action*? Does it mean "to immerse"? Why substitute it for *baptidzo* and *baptismos* in these passages? Dr. Conant says: "The Greek word *baptizein* expresses nothing more than the *act* of *immersion*." How, then, can it be translated "*undergo*"? Does UNDERGO "express nothing more than the *act* of *immersion*"? Dr. Conant's defense of this translation is utterly futile, and only shows the subterfuges to which men will resort when pressed with difficulties which they cannot overcome. This is plainly an abandonment of the whole fundamental proposition of Dr. Conant, and of all other immersionists, that *baptidzo* is a *specific* word, always meaning to IMMERSE.

Classical use utterly fails to sustain our immersionist friends, and must be abandoned by them as Dr. Carson abandoned the lexicons. Dr. Conant furnishes us with numerous examples which prove the utter fallacy of their position, that *baptidzo* is *strictly* a UNIVOCAL word.

As we have seen, many of his examples prove that it often expresses *state* or *condition*, without any reference to *mode* or *action*; while the *mode* or *action* which produced that *state* or *condition* was by "coming upon," "dashing or throwing on," or "pouring in or on." A more extended examination of Dr. Conant's examples would more fully show the same thing. But those examined are sufficient. Classical use gives its testimony unhesitatingly against the position of immersionists, taking Dr. Conant's own examples.

CHAPTER VII.

THE JEWISH USE OF "BAPTIDZO" AND "BAPTISMOS."

Use in the Septuagint, the Apocrypha, and the New Testament, Where John's Baptism and the Christian Ordinance Are Not Spoken of.

TO EVERY thoughtful mind, not wholly dominated by prejudice, the use of *baptidzo* and *baptismos* among the Jews from the time the Greek language was introduced into Palestine, after the conquest of Alexander, until the coming of Christ, and during His life and the lives of the apostles, when John's baptism and the Christian ordinance are not spoken of, must settle the meaning of these terms when applied to John's baptism and the Christian ordinance. This is so obvious, as we have shown in the preceding chapter on the use of words as the sole authority in fixing their meaning, that we wonder that anyone would for a moment call it in question.

We want to call attention again to the statement of Dr. HINTON, an eminent Baptist writer, on this point, who says: "The question is, In what sense did Christ and His apostles use the term *baptidzo*, and what did they design the disciples, then and now, to understand by it?" The use the Jews made of these terms during the time specified gave them a fixed and definite meaning. That meaning was "to cleanse, to purify," for they were applied to the various purifications of the Jews, and these purifications were specifically called baptisms; and when the Jews purified themselves, they were said to baptize themselves, or be baptized.

The first example of its use in the Septuagint is Second Kings v. 14, which reads in our common version: "Then went he down, and dipped (baptized) himself seven times in Jordan." *Ebaptisato* is here translated "dipped." Immersionists claim that this is a case of undoubted immersion; and many writers on our side concede this case to them. But we by no means admit that this is a case of immersion. We do not believe that Naaman immersed himself at all. The claim of immersionists in this case is:

1. *Baptidzo* always means "to dip or immerse," and consequently Naaman immersed himself.

2. They claim that the Hebrew word *tabal*, pronounced "taval," always means "to immerse," and that *baptidzo* is its exact equivalent in Greek, and consequently the case of immersion is clearly made out.

We have shown that their claim that *baptidzo* always means to dip or immerse is utterly groundless, by the lexicons and by the classical use of the word. Dr. DITZLER, in his great work on "Baptism" (which I again want to commend to the reader as the most thorough and scholarly work on the subject ever published in this country, and which should be read by everyone who wishes a thorough, critical, philological, and conclusive argument on the subject), proves that their claim as to the meaning of the Hebrew word *tabal* is just as groundless as their claim as to the meaning of the Greek word *baptidzo*. He quotes a number of the greatest Hebrew lexicons and scholars, showing that *tabal* has the general meaning of "to moisten," "to wet," "to dip," "to sprinkle." He quotes Hottenger, Schindler, Buxtorf, Stokius, E. Leigh, Castell, and Fürst, all giving the same general meanings. Finally he says:

“FÜRST: We quote the latest and most scientific Hebraist that has lived for ages, Rabbi Fürst. The greatest Hebrew lexicon ever yet produced, restricted to the Hebrew and a few Chaldee words in the Bible Hebrew, as well as the only one yet that has any claim to a correct analysis of the root-meaning of words, is by the great Jewish rabbi, Julius Fürst, 1840, and his perfected lexicon of a much later date—last edition, 1867.

“The first is a great folio, with complete concordance. The one in German (lexicon), the other in Latin.

“FÜRST: *Tabal*, to moisten, to wet, to sprinkle, to immerse. The root is *bal*. Compare the words derived from the same root with kindred meanings—to flow, drop down, pour, pour water on, stream forth, sprinkle. Septuagint, *baptein*, *baptidzein*, *moluein*.

“In his later lexicon, where he brings out all the results of his labors, 1867, this distinguished Jewish professor of Leipzig thus defines *tabal*: ‘To baptize,’ ‘to moisten,’ ‘to sprinkle,’ *rigare*, *tingare*; then, ‘to dip,’ ‘immerse.’ The fundamental signification of the stem is ‘to moisten,’ ‘to besprinkle.’” (Ditzler on “Baptism,” pp. 290-296.)

Having thus ascertained the meaning of the Hebrew word *tabal*, which is translated in the Septuagint by *baptidzo*, and in our common version by “dipped,” we are prepared to examine the passage in the light of the Jewish method of cleansing the leper. Don’t forget that every one of the lexicons referred to agrees with Fürst in giving “to moisten,” “to wet,” “to sprinkle” as the first or primary meaning of *tabal*, and “to dip” or “immerse” as a secondary meaning. We must hold our immersionist friends to their own rule, that words must be taken in their *first* or *primary* meaning. Here a Syrian general comes to a Hebrew prophet to be cured of leprosy. The

prophet says: "Go wash seven times in Jordan." In Hebrew *rachats*, translated in Greek by *lousai*. Both words are generic, and not *specific*, meaning "to wash" in a general sense, not "to dip." The word *louo* is used to express the washing of Aaron and his sons in their consecration at the door of the Tabernacle. Exodus xxix. 4: "And Aaron and his sons thou shalt bring to the door of the Tabernacle of the congregation, and thou shalt wash [*louseis*] them *with water*." In Leviticus viii. 6 we read: "And Moses brought Aaron and his sons, and washed [*elousen autois hudati*] them *with water*." Here *louo* cannot mean immerse, nor even a general washing of the body, for this was done at the door of the Tabernacle of the congregation, in the presence of all the people. (Leviticus viii. 1-6.) It was a washing of their hands and feet, and a sprinkling of their garments. Now turn to the law of cleansing from leprosy (Leviticus xiv. 1-7), and we will see that it was required that the leper should be *sprinkled* seven times. The *sprinkling* was the essential part of the cleansing. "And thou shalt *sprinkle* upon him that is to be cleansed from the leprosy seven times, and thou shalt pronounce him clean." After he was thus *sprinkled* seven times, and pronounced clean, he was to shave off all his hair, and wash his clothes, and wash his body with water. In verse 8, in the Septuagint, it reads, "καὶ λούσεται ἐν ὕδατι" ("*kai lousetai en hudati*"), "and shall wash *with water*." The *en* (*en*) is used with the dative of the instrument, and it is properly translated "with." Our common translation reads, "and wash himself *in water*." The pronoun "himself" is not in the Greek, and *en hudati* is not "*in water*," but "*with water*." This is clearly shown in the next verse, which, in our common version, reads, "also he shall wash his flesh in water"; but the Greek reads, "καὶ λούσεται τὸ σῶμα

αυτοῦ ὕδατι" ("kai lousetai to sooma autou hudati"), "and shall wash his body *with* water." The simple dative *hudati* cannot properly be translated "IN WATER," but must be translated "WITH WATER." Verse 9 is speaking of the same thing as verse 8, and shows that in the cleansing of the leper there was no dipping, or immersion, or washing "*in water*"; but simply a washing of the body "WITH WATER," according to the Jewish method, by pouring the water over the body.

1. There was no command for Naaman to *dip* or *immerse* himself. No Hebrew prophet would have ever given such a command, under such circumstances.

2. The law commanded the leper to be *sprinkled* seven times. *Rachats*, in Hebrew, and *louo*, in Greek, in ceremonial washing or cleansing, often mean "to sprinkle," or wash, or cleanse by *sprinkling*.

3. Naaman obeyed the prophet, and went and *baptized* himself seven times in Jordan; that is, he took of the waters of the Jordan and purified himself seven times, according to the word of the prophet, and he was healed.

Our immersionist friends depend solely on what they claim to be the *exclusive* meaning of the Hebrew word *tabal* and the Greek word *baptidzo*, which they claim always mean "to immerse," to get *immersion* in this case. But, as we have shown from the highest authority that these words do not necessarily mean "to immerse"—that *tabal* primarily means "to moisten" or "besprinkle," and that *baptidzo* at the time the Septuagint was translated was applied by the Jews to all their various purifications, which were usually done by *sprinkling* and never by *immersion*—we have taken the foundation from under their argment, and have thus taken this passage from them; the only passage from the Septuagint, the Apocrypha, and the New Testament, where *baptidzo* or *bap-*

tismos are used not with reference to John's baptism or the Christian ordinance, which they can claim with any semblance of reason.

The next example of the use of *baptidzo* in the Septuagint is found in the book of Judith, xii. 7, where she is said to have *baptized* herself in the camp, at the fountain of water. The passage reads:

“καὶ παρέμεινεν ἐν τῇ παρεμβολῇ ἡμέρας τρεῖς, καὶ ἐξεπορεύετο χατα νυχτα εἰς τὴν φάραγγα βετυλούα, καὶ εβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος.”

“And she abode in the camp three days, and went out in the middle of the night into the valley of Bethulia, and purified (*baptized*) herself in the camp, at the fountain of water.”

Here immersion is wholly out of the question. The language forbids it and the circumstances forbid it. Let us examine the case carefully.

1. She baptized herself ΑΤ (*επί, epi*), not ΙΝ, the fountain of water. The preposition *epi* here forbids the idea of immersion.

2. The place forbids immersion. She could not and would not have immersed herself in a fountain or spring of water which was used to supply the camp with water for drinking and cooking.

3. The baptism took place in the camp. The enemy were encamped in the valley all about the spring or fountain, and were coming to it at all times for water; and the guards were patrolling the camp at all times of the night, and had orders not to molest her in her devotions. Under such circumstances she would not have disrobed herself in so public a place, and she could not, with safety to her health, have immersed herself with her clothes on. This baptism was repeated for three successive nights.

4. It was a purification preparatory for prayer, and was performed by *washing the hands*, and *sprinkling* the running water on *the clothes*. This was a custom among all nations preparatory to prayer or religious service or devotion. We know that the Jews built their *proseuchens* (houses of prayer) at the seaside, or by rivers or streams of running water, at which they could *wash their hands* and *sprinkle* themselves before prayer.

Josephus tells us that Ptolemy prepared a place for the seventy translators of the Septuagint, "which was in a house near the shore." And he tells us that every "morning they came to the court and saluted Ptolemy, and then went away to their former place, where, when they had *washed their hands* and *purified* themselves, they betook themselves to the interpretation of the laws." ("Antiquities," Book XII., Chapter II., Section 13.)

Again, in the decrees of those of Halicarnassus we read: "We have decreed, that as many men and women of the Jews as are willing so to do may celebrate their Sabbaths, and perform their holy offices according to the Jewish laws, and make their *proseuchea* at the seaside, according to the customs of their forefathers." ("Antiquities," Book XIV., Chapter X., Section 23.)

Clement of Alexandria refers to this custom of purification before going to prayer among all nations, thus: "That may be an *image* or *picture* of baptism which was handed down from Moses to the poets, thus: Penelope, having washed, and having on clean garments, *sprinkled* (*hudranamene*), goes to prayer; and Telemachus, having washed his hands at the hoary sea, prayed to Athena."

Here we have these purifications or baptisms, preparatory to prayer, by washing the hands and *sprinkling* the garments. In the case of Penelope, we have both *washing* and *sprinkling*; *louoo*, "to wash," and *hudrainoo*,

“to sprinkle.” Penelope both washed and sprinkled. She did not *immerse*, for *louoo* does not mean “to immerse”; she *washed* her hands, and probably her face, and *sprinkled* her garments. Telemachus only “*washed* his hands.” But they both *baptized* themselves before going to prayer.

This, we see from the examples cited from Josephus, was a common practice among the Jews. This was probably taken from the law requiring the priests, when they entered the Tabernacle, or afterwards the Temple, to perform their priestly functions, *to wash their hands and their feet*, or, as Josephus puts it (and he was himself a priest and knew what the law and custom was), “*to wash their hands and sprinkle their feet.*” (“Antiquities,” Book III., Chapter VI., Section 2.) So Judith, according to this custom, went out into the valley to the fountain, and *washed her hands* and *sprinkled* the purifying element upon *her garments*, preparatory to going to prayer.

The only reliance of our immersionist friends to make an immersion out of this case is “the force and meaning of *baptidzo*,” which they claim always means “to *dip* or *immerse*,” and consequently it must mean “to immerse” here, and they immerse Judith by the force and meaning of *baptidzo*! But we have shown the utter fallacy of this position, and consequently it cannot help them out in this case.

Some over-zealous immersionists have gone so far, in their eager desire to furnish Judith the facilities for immersion, that in their imagination they have constructed a large stone horse-trough, big enough for her to roll herself into, and thus immerse herself! The imagination of our immersionist friends is exceedingly fruitful, when it comes to furnishing facilities for immersion where none exist; but we must remind them that Judith, a Jewess,

would have seriously objected to rolling herself in a polluted horse-trough to purify herself for prayer. The case of Judith must be given up by the immersionists; it is squarely against them.

The next example from the Septuagint we take from The Wisdom of Sirach, xxxiv. 40, which reads:

“βαπτιζόμενος ἀπό νεχρὸν καὶ παλὶν ἀπτόμενος αὐτοῦ τί ὠφελήσεν τῷ λουτρῷ αὐτοῦ?”

“He that is baptized *from* a dead body, and toucheth it again, what profiteth his washing?” Dr. Conant translates this passage: “Immersing (*baptizing*) himself *from* a dead body, and touching it again, what is he profited by his *bathing*?”

But, unfortunately for Dr. Conant and our immersionist friends, there was no immersion, nor even bathing, in the purifying or baptizing *from* a dead body. Let us examine the law in regard to the purification from a dead body. The law concerning the water of separation, and its use in purifying from the dead, is found in Numbers xix. 11-20:

“He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. And every open vessel, which hath no covering bound upon it, is unclean. And whosoever toucheth one that is slain with a sword in the

open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean."

The entire process of the baptism or purification from a dead body is here given, and it consists simply of *sprinkling* the water of separation upon the unclean person on "the third day, and on the seventh day, and he shall be clean." There is no washing of his clothes, nor bathing of his "flesh in water." He is simply "*sprinkled* on the third day, and on the seventh day," and he is clean. In verses 13 and 20 we have these words: "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: THE WATER OF SEPARATION HATH NOT BEEN SPRINKLED UPON HIM: he is unclean."

But the question is asked, "Does not verse 19 say, 'And on the seventh day he shall purify himself, and shall wash his clothes, and shall bathe himself in water, and shall be clean at even'?" Yes; but who was it that

was to “wash his clothes, and bathe himself in water”? Was it the man who had the water of separation *sprinkled* upon him? or was it the man who *sprinkled* the water of separation? The connection and the law both clearly prove that it was the man who *sprinkled* the water of separation, and not the person or persons upon whom it was *sprinkled* that had to “wash his clothes, and bathe himself in water.”

In verses 18 and 19 we read: “And a clean person shall take hyssop, and dip it in the water, and *sprinkle* it upon the tent, and upon all the vessels, and upon all the persons that were there, and upon him that touched a bone, or a grave. And the clean person shall *sprinkle* upon the unclean on the third day, and on the seventh day; and on the seventh day HE SHALL PURIFY HIMSELF, AND WASH HIS CLOTHES, AND BATHE HIMSELF IN WATER, AND SHALL BE CLEAN AT EVEN.” The language here fixes the meaning of this verse, and limits the washing of clothes, and bathing himself, to the man who *sprinkled* the water of separation. The reader will notice that the tent and all its furniture and all the persons in it were *sprinkled*; but the “washing of *his* clothes” and “bathing of *his* flesh” were limited to one person: “HE SHALL WASH HIS CLOTHES, AND BATHE HIMSELF IN WATER.”

In addition to this, in verses 6, 7, and 8 we read: “And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.” In verse 21 we read: “And it shall be a perpetual statute unto them, THAT HE THAT SPRINKLETH

THE WATER OF SEPARATION SHALL WASH HIS CLOTHES; and he that toucheth the water of separation shall be unclean until even." This fully settles the matter, and shows that the person or persons upon whom the water of separation was *sprinkled* were not required to wash *their* clothes or bathe *their* flesh in water; but this requirement was limited to the man who *sprinkled* the water of separation.

This is confirmed by Paul in Hebrews ix. 13, where he says: "For if the blood of bulls and of goats, and THE ASHES OF AN HEIFER SPRINKLING THE UNCLEAN, SANCTIFIETH TO THE PURIFYING OF THE FLESH." Here the simple *sprinkling* of the water of separation accomplished the purification, and no washing of clothes or bathing of the flesh in water was necessary to complete the purification.

But if our immersionist friends could prove that the man upon whom the water of separation was *sprinkled* had to wash his clothes and bathe his flesh in water in order to complete his purification, which they cannot, still they could not get immersion in this case; for in the Septuagint, where in our translation it reads, "and shall bathe his flesh in water," it is "καὶ λούσεται ὕδατι" ("kai lousetai hudati"), the simple dative *hudati*, "and shall wash *with water*." Neither "body," nor "flesh," nor "himself," nor "bathe" is in the Greek text. It is simply, "and shall wash *WITH water*." The Jews never plunged or immersed themselves in water to wash or bathe, unless it was in the sea or a large pool or running stream; but they washed or bathed *by pouring water over their bodies*. If they had not running water to bathe in, they made it run *by pouring it* on their hands or person. So, whoever it was that washed his clothes and washed himself, there was no immersion; for the washing was *WITH* (*lousetai hudati*), not *IN* water.

Again, if *baptidzo* in this case doesn't mean simple sprinkling, but a general washing, it includes *sprinkling*, and thus becomes a word of denomination, and not a word of mode. So, whatever view we may take of it, it cannot mean "immerse" in this case. But we have proved conclusively that it means simply "to *sprinkle*," and that the "baptism from a dead body" was a baptism by *sprinkling*, and by *sprinkling alone*.

Dr. Conant had no authority whatever for translating this passage, "*Immersing* himself from a dead body"; for the law of cleansing from a dead body and all the facts in the case are against him.

Another thing I wish to call the attention of the reader to in this case is, that the *sprinkling* of the water of separation is called *a washing!* *Baptize, wash, and sprinkle* are all used to express the same thing—the purifying from a dead body. But we will bring this out more fully in another chapter.

New Testament Usage.

The first example we will cite from the New Testament is Hebrews ix. 1-2: "Which stood only in meats and drinks, and divers washings [Greek, *baptismois*], and carnal ordinances, imposed on them until the time of reformation."

"*διαφοροῖς βαπτισμοῖς*" ("*Diaphorais baptismois*"). Here it is affirmed that there were "divers baptisms under the law of Moses. All the purifications under the law of Moses, whether by blood or water, or a mixture of both blood and water, are here called BAPTISMS. It is a fact that while there were "divers baptisms" enjoined by the law, THERE WAS NOT ONE SINGLE PERSONAL IMMERSION ENJOINED BY THE LAW OF MOSES. In debating with some of the ablest immersionists in the West, I have time and

again demanded of them to give me one single personal immersion required, or enjoined by the law of Moses, and no man has ever produced a single case. The nearest they have ever come to finding a case of immersion is where in our translation we have, "shall bathe himself" or "his flesh in water." But *bathe* is not *immerse*. It is a *generic*, and not a *specific* term. In Hebrew the word translated "bathe" is *rachats*, which means *to wash* in a general sense, and not *to dip*; and in the Greek it is *louoo*, *to wash* in a general sense. In nearly all the examples where we have, in our translation, "*bathe his flesh in water*," in the Greek it is the simple dative, "*lousetai hudati*," "*wash WITH water*," as in Leviticus xv. 5, 6, 7, 8, 10, 11, 13, 16, 18, 21, 22, 27; xvi. 4, 24, 26, 28; xvii. 15, 16. *Lousetai hudati* is not "immerse," nor can it be tortured into any such meaning. It is simply "wash WITH water"; the water is applied to the body, and not the body to the water. The baptisms of blood were always by *simple sprinkling*. The baptism from a dead body was *simple sprinkling*. Every baptism or purification performed by a priest was by *simple sprinkling*; whether it was the baptism or purification of a leper or a leprous house, or any other purification of an unclean person or thing, it was never touched by the priest, or he would have become unclean.

Paul declares that baptism was practiced from Moses to Christ; that the law was made up largely of these baptisms, and they were performed by SPRINKLING! In Hebrews ix. 13-14 he says: "For if the blood of bulls and of goats, and the ashes of an heifer *sprinkling* the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"

Two things are here affirmed by Paul: 1. That there were divers (many) baptisms practiced under the law. 2. That these baptisms were performed by SPRINKLING! This surely ought to settle the question of the meaning of *baptidzo* in the New Testament. Here the argument is absolutely conclusive, and there is no possibility of escape. *Baptismos*, as used by Paul in Hebrews ix. 10, means "TO SPRINKLE," and nothing else, as defined by Paul himself. Now turn to Dr. Hinton's position on the use of this word in the New Testament, and see if it does not settle the controversy.

2. Our second example of the use of *baptidzo* in the New Testament is First Corinthians x. 1-2: "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea."

Here was a literal baptism by the Almighty, a baptism WITH WATER, and a baptism by SPRINKLING! The preposition *εν* (*en*) here should have been translated "by," as it is dative of instrument. The Israelites were not *in* the cloud when they were baptized, but were *under* it, as Paul expressly states, and hence they could not have been baptized *IN* it. They were neither "plunged" in the sea nor "overwhelmed" by it. They passed through it "on dry ground"; hence they were not *immersed* "*in the sea*"! The cloud and the sea were the instruments which God used in baptizing them. They were *baptized*, but they were not *immersed*, neither were they *overwhelmed*. The Egyptians were *immersed*—that is, they were *overwhelmed*, but they were not *baptized*! Here we can see the difference between *baptism* and *immersion*.

When I was a boy of perhaps twelve or fourteen years of age, I heard a Baptist preacher preach a sermon on "Baptism," and he undertook to make this a case of immersion! He took three books, and set two of them up on their edges, and laid the third on top of them, making a tunnel, and tunneled the children of Israel through it, and thus immersed them in figure! I wanted to help him out a little by telling him that it was only half a dip, and that he would not accept that as baptism, for I had seen the pastor of that church, only a short time before that, baptize a young lady, and he did not get her head under the first dip, and he dipped her again, so as to make it a proper baptism! But here, by his own showing, there was no water before nor behind nor underneath them, and consequently there was no *immersion* in the case. I wanted to help him out in another respect, and show that the cloud was not over the children of Israel while they were passing through the sea, but behind them, between them and the Egyptians. But I was only a boy, and I had to keep still; but I kept up a mighty thinking, and he failed to convince me by a long way.

When I preached my first sermon on "Baptism," in the spring of 1853, in the old Court-house, in Rolla, Ill., I referred to that sermon, and showed how he illustrated it. I showed that no such tunnel existed, except in the preacher's imagination; that the cloud was not over them as they passed through the Red Sea, but behind them, between them and the Egyptians; and "the Lord drove back the sea by a strong east wind, all that night." As I was eating dinner a good old Hardshell Baptist brother came over to where I was stopping; and after I was through dinner, I stepped into the room where he was sitting, and he said to me: "Young man, you made a mistake to-day in your sermon." I said to him: "What

about?" He replied: "You said that the east wind drove the sea back. That is not true; the power of God drove it back." I replied: "That is true; but the Lord used the east wind as the instrument of His power." He replied: "It does not say anything about the east wind." I said: "Let us get the Bible and see." I turned to Exodus xiv. 19-22, and read: "And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." The old gentleman drew on his glasses and said: "Let me see that." He read it carefully, so as to be sure it was there. Then he turned to the title-page to see if it was the right Bible. Then he handed it back to me, and said: "Is not that strange! I have read that I reckon twenty times, but never saw it that way before." I give this case to show how a preconceived opinion or prejudice can blind the eyes and minds of good men, so that they cannot see the plainest statements of God's Word.

But how were the Israelites baptized? We have seen they were not immersed. God's Word tells us how this baptism was performed.

In Psalm lxviii. 7-10 we read: "O God, when Thou wentest forth before thy people, when Thou didst march

through the wilderness: the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a *plentiful rain*, whereby Thou didst confirm Thine inheritance, when it was weary. Thy congregation hath dwelt therein."

What the Psalmist here calls a confirmation of Israel, "the inheritance and congregation of the Lord," Paul calls a "baptism unto Moses," an initiation into the Mosaic covenant. This confirmation, this baptism, was accomplished by "the plentiful rain" which God sent upon them. Here we have the baptism by the cloud.

In Psalm lxxvii. 14-20 we read: "Thou art the God that doest wonders: Thou hast declared Thy strength among the people. Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph. The waters saw Thee, O God, the waters saw Thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: Thine arrows also went abroad. The voice of Thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and Thy path in the great waters, and Thy footsteps are not known. Thou leddest Thy people like a flock by the hand of Moses and Aaron."

Here we have the passage of the Red Sea described, and it is expressly declared: "The clouds **POURED OUT** water." The baptism by the cloud was by the **DOWN-POUR** of rain upon the hosts of Israel as they passed through the sea. Josephus speaks of the storm and rain during the passage of the Red Sea that the Psalmist here describes. He says: "Showers of rain also came down from the sky, and dreadful thunder and lightning with flashes of fire." ("Antiquities of the Jews," Book II.,

Chapter XVI., Section 3.) How was the baptism of the sea performed? It was not by immersion; that is certain. There is but one possible way for it to have been done, and that was by the spray carried by the wind and SPRINKLED upon the hosts of Israel as they passed over on dry ground. No doubt this was done, for it would be but the natural and necessary effect of the wind on the waters of the sea. Here again the argument is conclusive: *Baptidzo*, as used by Paul, means to SPRINKLE, as the spray, or to SPRINKLE or POUR, as the rain from the clouds.

In February, 1866, I had a debate with Rev. J. K. Speer, who up to that time had been a prominent debater of the Disciple or Campbellite Church. I presented the foregoing argument in that debate. About thirty years afterward he called on me in Springfield, Mo. In the conversation reference was made to that debate, when he remarked: "That was the last debate I ever had. You advanced one argument in that debate I could not answer. I tried, but knew I failed. I made my brethren believe I had answered you when I knew I had not; and I could not stand that sort of dishonesty, and I have never had another debate from that day to this." I was curious to know what argument I had advanced that he knew he could not and did not answer. I knew of a good many arguments I had advanced that he did not and could not answer, but I wanted to know what one he knew he did not and could not answer. So I asked him; and he replied: "Your argument from the tenth chapter of First Corinthians. You said: 'Here God baptized a whole nation, babies and all, and did it by SPRINKLING!'" He was an honest man, and knowing this argument could not be answered, he gracefully retired from the field. I have no better friend to-day than Rev. J. K. Speer,

3. Our next example is Luke xi. 38: "And when the Pharisee saw it, he marveled that He had not first washed [εβαπτίσθη (*ebaptisthe*)] before dinner."

Collate this passage with Mark vii. 3: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders."

In Mark vii. 3 and Luke xi. 38 the same thing is spoken of—washing before eating. In Mark *νίψονται* (*nipsoontai*) is used, which means "to wash the hands." In Luke *ebaptisthe* is used; yet the same identical thing is meant—the washing before eating. Washing of the hands is here called "baptizing the person." "He did not baptize Himself before dinner," for He did not "wash" His hands! The baptizing omitted by the Savior was the customary washing of the Jews before eating. This we know was not immersion, for Mark specifically tells us it was done *by washing the hands!*

A passage from CLEMENT of Alexandria, A. D. 190, throws light on this passage. He says: "That may be an *image* or *picture* of baptism which has been handed down from Moses to the poets thus: . . . 'And Telemachus, having washed his hands at the hoary sea, prayed to Athena.' This was a custom of the Jews, to baptize themselves in this manner often upon a couch." *Hoos*, "in this manner"; as Telemachus baptized himself, "by washing his hands." Whatever the nature of the baptism here spoken of, it was performed as Telemachus baptized himself, and was done by washing the hands. *Pollakis* shows that it was a baptism that was oft repeated. The *epi koitee*, "upon a couch," shows that it was done while reclining upon the couch. We will examine this passage more at length, and meet the objections of immersionists to our rendering, in another place. But we have given its proper rendering here, which we

will show fully when we come to speak of the Patristic use of *baptidzo*.

We ask, Was it the custom of the Jews to baptize themselves often upon the couch? Mark says it was their custom to wash their hands before eating; and we know from other writers that they washed their hands often, while and after eating.

THEODORET was born A. D. 387, and died A. D. 450. On page 55 of his "Ecclesiastical History," speaking of the Empress Helena, the mother of Constantine the Great, he says: "This celebrated and admirable empress performed another action worthy to be remembered: she assembled a number of young women who had vowed perpetual virginity, and made them recline on couches, while she presented them with meat and with a beverage mixed with wine, and waited upon them; she then brought them water to wash their hands." This took place in Jerusalem.

SOZOMEN, in his "Ecclesiastical History," page 52, speaking of the same thing, says: "During her residence in Jerusalem, she assembled the sacred virgins at a feast, ministered to them at supper, presented them with food, POURED WATER ON THEIR HANDS, and performed other similar services customary on such occasions."

Here Sozomen affirms it was customary in Jerusalem to POUR WATER ON THEIR HANDS while reclining on the couch at their meals, and Clement says it was a custom of the Jews to "baptize themselves IN THIS MANNER [by washing their hands] UPON A COUCH." The Pharisee marveled that Jesus did not baptize, by washing His hands before dinner.

4. Our next example is Mark vii. 4: "And when they come from the market, except they wash [*baptisontai*], they eat not. And many other things there be,

which they have received to hold, as the washing [*baptismous*] of cups, and pots, brazen vessels, and of tables." The word *klinon* (couches) here translated "tables," is not in the Sinaitic nor in Wescott and Hort. It is not supposable that the Jews always immersed themselves before eating after they came from the markets. The markets were the places of public resort as well as traffic, and the same person often went many times to the market-place the same day; this would involve many immersions of the same person the same day. When we consider the fact that if a Jew immersed himself for purification, or any part of himself, it must be *in running water*, not in a bath-tub, we see the utter impossibility of these baptisms being immersions; for very few of the Jewish people had sufficient running water near their homes to immerse themselves in. This precludes the possibility of immersion. These baptisms when coming from the markets were a *sprinkling* of the clothes, in addition to the washing of their hands.

This is made certain by *ραντισωνται* (*rantisoontai*) in the margin of the common Greek text; Tischendorf giving it the preference, and Wescott and Hort, the latest revisers of the Greek text, putting it in the text. Many of the ancient manuscripts have *baptisoontai*, and many have *rantisoontai*, thus showing that among the ancient Greek transcribers these words were used interchangeably.

Dr. Ditzler remarks on this passage: "So well was it known that the baptisms of Mark vii. 4 were all by sprinkling, that the learned Greeks who duplicated manuscripts translate *baptisoontai*, in that place *rantisoontai*, 'SPRINKLE themselves.' The two oldest copies of the New Testament known thus translate it. Seven others do so." (Ditzler on "Baptism," pp. 67-68.)

The baptisms when coming from the markets were unquestionably performed by SPRINKLING! Here we have *baptisoontai* and *rantisoontai* used by the Greeks themselves interchangeably to express the same act—purifying before eating. This certainly ought to settle the meaning of the word in the mind of every earnest seeker after the truth. But how were “the cups, pots, brazen vessels, and tables” baptized?

Mr. WESLEY, who was one of the best Greek scholars of his day, says: “The Greek word *baptisms* means indifferently either *washing* or *sprinkling*. The cups and pots were washed; the beds were *sprinkled*.” (Wesley’s “Notes.”)

In ALFORD’S Greek Testament with Notes I find the following on this passage: “These *baptismoi*, as applied to *klinon* (meaning probably here ‘couches,’ *triclinia*, used at meals), were certainly not immersions, but *sprinklings* or *affusions* of water.” These *klinon* were frequently elevations of the floor around the room, on which they reclined at their meals, and not such objects as admitted of immersion. They could have been baptized only by *sprinkling*.

But there is one fact that has been strangely overlooked by writers on this passage, and that is, that all metallic vessels which could “abide” the fire were purified, not by *passing through the water*, or *being put into the water*, but by *passing through the fire* and afterwards having the water of separation SPRINKLED upon them. This was the specific provision of the law. In Numbers xxxi. 23 we read: “Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean; nevertheless it shall be purified *with the water of separation*: and all that abideth not the fire ye shall make go through the water.” The pots, if they were of iron,

and the "brazen vessels" were baptized by SPRINKLING; they were purified by having the water of separation *sprinkled* upon them—and this is called the baptism of "pots and brazen vessels"!

Here *baptismos* is applied to the purification of persons and vessels, where, in regard to the persons and metallic vessels and couches, it unquestionably means SPRINKLE. In regard to cups and other vessels not of metal, it means to put into water, or pass through the water, and may imply immersion. A word that can be applied to these different *modes* of cleansing or purification cannot specifically mean *to dip* or *immerse*. This is so evident that a child can see it. There is no possible chance for immersionists to escape here.

5. The final passages in the New Testament where *baptidzo* and *baptismos* are used, and not applied to John's baptism nor the Christian ordinance, are Matthew xx. 22-23, Mark x. 38-39, and Luke xii. 50, where they are applied to the sufferings of Christ. The American Bible Union, with Dr. Conant at its head, about fifty years ago, published a translation of the New Testament, professedly to always translate *baptidzo* and *baptismos* "immerse" and "immersion." Dr. CONANT, in his Preface to his "Baptizein," says:

"The Bible Society for which I have the honor to labor has adopted it as its fundamental principle, to be applied to all its versions, whether for the home or foreign field, the faithful translation of every word capable of being expressed in the language of the version. This is, in the view of its managers and members, the only principle justly claiming to be catholic, and from its nature admits of NO EXCEPTIONS.

"It seems proper, therefore, in presenting to the public a revised English version of the New Testament in

which this word is rendered into English, to show that the translation expresses its TRUE and ONLY import, and not a sectarian translation."

It is apparent from this statement of Dr. Conant that the American Bible Union set out with the determination to always translate these words "immerse" and "immersion," as that is their "TRUE and ONLY IMPORT." But in the above passages they had not the face or hardihood to carry out their "fundamental principle"! In Matthew xx. 22-23, they eliminate these words. For this they had the authority of Tischendorf. But in Mark x. 38-39 they translate: "Are ye able to drink the cup that I drink, and to ENDURE the immersion which I ENDURE? And they said to him, We are able. And Jesus said to them, Ye shall indeed drink the cup that I drink, and ENDURE the immersion which I ENDURE." Here they translate *baptidzo* four times "ENDURE," or, rather, they substitute "ENDURE" for "*baptize*"! And yet Dr. Conant tells us "its TRUE and ONLY import" is *immerse*! Do "ENDURE" and "IMMERSE" have the same import?

"Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be *baptized* with the *baptism* that I am *baptized* with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the *baptism* that I am *baptized* withal shall ye be *baptized*." Why did they not stick to their fundamental rule, which was "to make no exceptions," and translate this passage, "Can ye be *immersed* WITH the *immersion* I am *immersed* WITH?" and "Ye shall be *immersed* WITH the *immersion* I am *immersed* WITH"? Or why did they not translate it, "Are ye able to be immersed IN the immersion I am immersed IN?" and "Ye shall be immersed IN the im-

mersion I am immersed IN"? This translation would have been consistent with their "fundamental rule," but it would not have been consistent with common sense. Yet it would have been as sensible and as near the truth as their translation of Matthew iii. 11, "He will IMMERSE you IN the Holy Spirit and fire," or Acts i. 5, "But ye shall be IMMERS^ED IN the HOLY SPIRIT, not many days hence."

But Dr. Conant and his fellow-laborers knew that *immersion* is not something to be *immersed* WITH, and equally well did they know that *immersion* is not something to be *immersed* IN. And hence they must find a way out of the difficulty, even if it was by translating their word that has "but ONE TRUE and ONLY meaning," and that meaning is "*immerse*," by a word that has no connection with *immersion*, or any other word of *mode*.

In Luke xii. 50 they translate *baptidzo* "UNDERGO": "But I have an *immersion* to UNDERGO; and how I am straitened till it be accomplished!" Why did they not translate this passage according to their rule, "I have an *immersion* to be *immersed* WITH," or "I have an *immersion* to be *immersed* IN"?

Mr. CAMPBELL, in his "Living Oracles," translates Mark x. 38-39: "Can ye drink such a cup as I am to drink, and UNDERGO an *immersion* like that which I must UNDERGO? They answered, We can. Jesus said to them, You shall indeed drink such a cup as I am to drink, and UNDERGO an *immersion* like that which I must UNDERGO." Luke xii. 50 he translates: "I have an *immersion* to UNDERGO, and how I am pained till it be accomplished!"

These translators give two definitions to their word which has "but ONE TRUE and ONLY meaning," and that "to *immerse*," which no lexicon on earth gives it; and

which have no reference whatever to *mode* or *action*! They were coined to meet an emergency, but they utterly overthrow the position of immersionists, who by these translations admit that *baptidzo* is not a word of *mode* or *action*, but a word of denomination—expressing a thing done, but not the manner of doing it.

But there was no immersion in Christ's baptism of sufferings. His sufferings "came upon Him," were "laid on Him." (See Isaiah liii. 4, 5, 6.) Hear the prophet as he describes this baptism of sufferings as they came upon the Savior of men in Gethsemane and on Calvary: "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

There was no *immersion* in Christ's baptism of sufferings, nor anything that has the slightest resemblance to *immersion*; but all to the contrary. "Laid on," "stricken," "smitten," "stripes," "shall bear," etc., etc., show that there was no *immersion* in the baptism of sufferings that came upon the Savior in the hour of His agony for the sins of the world. The *mode* or *action* of this baptism was the same as the *mode* or *action* of the baptism of the Holy Spirit, which was Poured out, Fell on, Came upon, was Shed forth, etc., etc.

We have now gone over all the examples of the use of *baptidzo* and *baptismos* in the Septuagint and the New Testament, where John's baptism and the Christian ordinance are not spoken of; and we have not found a single case of *immersion*, except, possibly, in the baptism

of the cups and pots that were not of metal. In every other case they mean unmistakably to *sprinkle*, or to *pour upon*, never to *immerse*. This ought to settle their meaning when applied to John's baptism and the Christian ordinance.

CHAPTER VIII.

THE FORCE AND MEANING OF THE PREPOSITIONS USED WITH "BAPTIDZO."

GREAT STRESS is put upon the meaning of the prepositions εἰς (*eis*), ἐν (*en*), and ἐκ (*ek*) by our immersionist friends. They contend that εἰς (*eis*), when used with verbs of motion, always means motion *into* a place; that ἐν (*en*) always means "in" when used in reference to baptism; and that ἐκ (*ek*) always means "out of." We admit that *eis* frequently means "into," but not always. Liddell and Scott give as its radical signification: "Direction towards, motion *to, on, or into.*" Pickering says: "The radical signification is, direction towards, motion *to, into, or on, into,*" etc., etc. Groves defines it: "*in, into, to, unto,*" etc., etc. Not one of these lexicons give "into" or "motion into" as the radical or primary meaning of *eis*. This preposition occurs 1,742 times in the New Testament, and is translated 510 times "into," if I made no mistake in counting, and I was very careful; 1,232 times it is translated "in," "to," "unto," "towards," "for," "against," etc., etc. In less than one-third of its occurrences it is translated "into."

According to the rule insisted on by immersionists, that words are always to be understood in their "*radical or primary* meaning, unless their connection shows that some other meaning must be attached to them," we must understand *eis* to mean "motion towards," and not "into."

When the Greeks wished to specifically express *motion into* a place by the force of the preposition *eis*, they used it both before and after the verb. Instances of this often occur, as "*eiselthen eis*," or "*eiserchomai eis*." We have numerous examples of this usage, both in the New Testament and in the Septuagint.

We have a striking example of this usage in John's account of the resurrection of our Lord: John xx. 4, "and came first *to (eis)* the sepulchre," ("*elthe protos eis mnemion*"); verse 6, "Then cometh Simon Peter following him and he went into the sepulchre," "*eiselthen eis to mnemion*." We have three examples of this usage in Acts ix.: verse 6, "Arise, go into the city," "*eiselthe eis*"; verse 8, "but they led him by the hand, and brought him into Damascus," "*eis egagon eis*"; verse 17, "And Ananias went his way and entered into the house," "*Apelthe de Ananias kai eiselthen eis*." In Matthew xviii. 3 we read: "Except ye be converted and become as little children, ye shall not enter into [*eiselthete eis*] the kingdom of heaven." John iii. 5: "Ye cannot enter into [*eiselthein eis*] the kingdom of God." Mark ii. 1: "Again He entered into [*eiselthen eis*] Capernaum." Matthew v. 20: "Ye shall in no case enter into [*eiselthete eis*] the kingdom of heaven." We might go on and fill page after page with such examples, but it is not necessary; these are sufficient to show the usage.

The same usage obtains in the Septuagint. In Exodus xxx. 20: "When they go into (*eisporeuontai eis*) the Tabernacle of the congregation." In verse 21 we again have *eisporeuontai eis*. Leviticus x. 9: "When ye go into [*eisporeuesthe eis*] the Tabernacle." Exodus xiv. 22: "And the children of Israel went into the midst of the sea," ("Kai eiselthon oi uoio Israel eis meson tees thalases"). Second Kings xix. 1: "And went into [*eis-*

elthen eis] the house of the Lord." Psalm c. 4: "Enter into [*eiselthate eis*] his gates." These examples might be multiplied indefinitely, but these are sufficient to show the usage. In not a single example of its use with *baptidzo* do we have this usage. This is a most significant fact.

The preposition *εν* (*en*) is defined by LIDDELL and SCOTT thus: "Radical significance, a being or remaining within, and so half way between *εις* [*eis*] and *εκ* [*ek*]. Of place, of all situated within a given space, *in, on, at*; (2) *on, upon*; (3) *enclosed within, surrounded by*; (4) *on, at or by*; (5) *in the number of, amongst*; (6) *within one's reach or power, on one's hands*; (7) *in presence of*; (8) *in respect of*; (9) *in accordance, unison with*. III. Of the instrument or means, . . . strictly, to grasp it, so it is in the hand; and so in almost all cases the original significance is traced, to put in the fire and burn, in fetters and bind, etc., thus *εν ὀφθαλμοῖς ὀρᾶν* [*en ophthalmois oran*], to see with eyes—*i. e.*, take the object in with the eye," etc. Here the primary meaning is "with," as is always the case when *εν* (*en*) is used in the instrumental sense.

PICKERING defines it: "*In, at*; it governs the dative, and demands rest in; likewise the state or condition in which any thing is, (1) applied to place, *in, at, on, within*, etc.; (2) of the instrument or means, *with, by means of, by*, etc."

GROVES defines it: "In, within, inside, among; on, upon; against; at, near, during, while, whilst; by way of, by; with, by means of, through, by; into, to, towards, unto; for, on account of, by reason of, or according to."

GREENFIELD defines it: "As referring to place, *in, at*, etc.; *with, by*, in denoting cause, manner, or instrument."

ROBINSON, like the other lexicons quoted, defines it: "Of place, *in, at, etc.*; in among; at, by, near to, etc.; (2) as referring to that which accompanies any person or thing, *with, together with, attended by, . . .* Like the Latin ablative of cause, manner, and instrument, *with, by, in, etc.*"

PARKHURST defines it: "1. *In, of place.* 2. *Among.* 3. *With, together with.* 4. *With, by.* 5. *By, denoting the agent.* 6. *By, through,*" etc., etc.

Note that (1) all these lexicons, as to place, give *in, at, by, near to*, as the meaning of $\epsilon\nu$ (*en*); (2) all of them give, as to instrument, manner, etc., *with, by, etc.*, as its meaning. It is evident from the testimony of all these lexicons that the primary meaning of $\epsilon\nu$ (*en*), when denoting place, is "IN"; and when denoting instrument, manner, etc., is "WITH."

Notwithstanding the uniform testimony of the lexicons that *en*, when used in the instrumental sense, primarily means "WITH," just as when it is used of place, it primarily means "IN," Mr. BRADEN, in his debate with me, said: "*En* means 'in' unless we are compelled by the context to give some other meaning." I arose and asked him this question: "Is it not primarily used to represent the dative of instrument?" He replied: "No, sir; it primarily means 'in,' and we so render it, unless the context compels us to give a different meaning." ("Braden and Hughey Debate," p. 161.) This was his closing speech, and I had no opportunity to reply; but I had shown the facts from the testimony of the lexicons and the use of the New Testament. We will show the New Testament use when we come to speak of John's baptizing "*with* water."

The preposition $\epsilon\kappa$ (*ek*) is defined by LIDDELL and SCOTT thus: "Radical significance, from, out of, or away

from a thing; directly the opposite of εἰς [*eis*]." Now, remember that Liddell and Scott say the radical significance of *eis* is "direction towards, motion to, on, or into." If *ek* is "directly opposite to *eis*," then its radical significance is motion FROM, not OUT OF, a place.

PICKERING defines it precisely as Liddell and Scott do as to radical signification, and then defines it: "Out of, from, away, away from, sprung from; of, by, for, on account of; after; through; in," etc.

GROVES defines it: "Of, from, out of, from within, without, outside; off, away from, above, beyond; after, since, ever since; by, with, for, at, in."

GREENFIELD defines it: "From, out of."

ROBINSON defines it: "1. Spoken of place, and denotes motion from one place to another; from, out of. . . . In sense of Latin ablative of cause, manner, and instrument, viz.: (1) of cause, of, from, with; (2) of manner, from, out of; (3) of the instrument or means, etc., with, by."

PARKHURST says: "It denotes *notion from a place, out of, from,*" etc.

Note that Parkhurst and Robinson say "*it denotes motion from a place,*" not out of it; and Liddell and Scott and Pickering say it "is radically opposite to *eis*, which radically signifies motion toward a place." Its general meaning is *from, away from, out of*.

We see that these prepositions by their force and meaning cannot help our immersionist friends, but they are squarely against them. The force and meaning of *eis* as always taking its object *into* must be given up; for the special meaning of this preposition to denote motion *into* a place (*eiselthen eis*, or *eiserchomai eis*, or *eisporeuenthes eis*) is never used in connection with *baptidzo*, so *eis* by its force and meaning can never take the person *into the*

water. Its radical signification, according to Liddell and Scott and Pickering, can take the person only *to or towards the water*; while *ek*, its opposite, can only take the person *from or away from the water*. INTO is expressed by doubling the preposition, *eiselthon eis*, etc. If the force and meaning of the preposition *eis* takes the person or thing INTO a place, why did the Greeks, the translators of the Septuagint, and the writers of the New Testament, when they wished to specifically express motion INTO a place, use the preposition both before and after the verb? This usage is decisive on this point, and clearly sets aside the claim of immersionists, that *eis* used with verbs of motion always means *motion into a place*.

The preposition *απο* (*apo*), which is translated in our common version (in Matthew iii. 16) "*out of,*" is thus defined by LIDDELL and SCOTT: "Original sense, FROM, whether a place, a time, or any object, FROM which a thing goes forth, is derived, or parted. 1. Of place, the first in Homer; the prevailing significance, (1) implying *motion from, away from,*" etc. This is its primary and general signification, as all lexicons agree. This is so well established that the American Bible Union, in its translation of the New Testament, translates *apo* (in Matthew iii. 16) "*away from,*" and not "*out of.*"

CHAPTER IX.

THE USE THE EARLY GREEK AND LATIN FATHERS MADE OF "BAPTIDZO" AND "BAPTISMOS."

THE EARLY Greek fathers certainly understood their own language, and if we can find out the use they made of these terms, we can certainly get their real meaning. When immersion (that is, trine immersion, for there was no other kind of immersion practiced in the Early Church; and that did not begin, as we shall see later on, until the third century) became a common practice among the Greek Christians, in the third and following centuries, did they use *baptidzo* and *baptismos* to express the ACT of immersion, or did they use another word to express that ACT, and *baptismos* to express the baptism, however performed? This is an important question, and it seems that their usage must settle the question as to the meaning of these words.

The Greek fathers, when trine immersion became common in the third and following centuries, invariably used *kataduo*, in some of its forms, to express the mode of *immersion*, and *baptidzo* or *baptismos* to express the Christian ordinance, however performed. This proves that *baptidzo* does not express the *act* of *immersion*; for when the Greeks wished to express that *act*, they used another word which all admit means to *immerse*.

Mr. CAMPBELL, in tracing out the derivation of the English *dip*, does not trace it to *bapto*, but to *dupto*, from *duo*, the very word that the Greeks used in its compound form with *kata*, to express the *act* of immersion. In his

“Debate” with Dr. Rice, on page 170, he says: “As to *kataduo*, and its whole family, I can, in a few words, give its history. There is an old-fashioned Greek verb, found, I believe, in Hesiod, Homer, and other still more modern writers. It is *dupto*, from which, in the old English style of changing *u* into *y*, we have the word *dyp*. Again, in the Anglo-Saxon style of transmutation *dyp* is changed into *dyph*, and that again into *dive*. Now of this whole family *duo* is the remote ancestor, and consequently without the *kata* signifies to *dip* or *dive*. The *kataduo* and the *anaduo*, and the *katadusis* and the *anadusis*, are merely special forms from the same common fountain.” What becomes of Mr. Campbell’s statement that wherever you find *bap* you find *dip*, in fact or in figure, when he himself, in tracing the derivation of *dip*, traces it to *dupto*, and not to *bapto*?

Dr. CONANT, in his “Baptizein,” gives us several examples from the Greek fathers. When they speak of the *immersion* in baptism, they use *kataduo*, not *baptidzo*. His first example is from CYRIL, Bishop of Jerusalem, A. D. 350. He says, as translated by Dr. Conant: “For as Jesus, assuming the sins of the world, died, that having slain sin He might raise thee up to righteousness; so also thou, going into the water” (“οὐτω και συ καταβας εις το υδωρ,” “*outo kai su katabas eis to hudoor*”). (Conant’s “Baptizein,” p. 102.) Here *baptidzo* is not used to express the *immersion*, or *mode* of the baptism, but “*katabas*.” If *baptidzo* is the word that always expresses *immersion*, why did this Greek father use *katabas*?

Again, in Example 178, from the same writer, he says: “After these things, ye were led by the hand to the sacred font of the divine immersion [baptism, Conant’s translation] as Christ from the cross to the prepared tomb. And each was asked, if he believes in the name of

the Father, and of the Son, and of the Holy Spirit. And ye professed the saving profession, and *sunk down thrice* into the water, and again came up" ("καὶ κατεδύετε τρίτον εἰς τὸ ὕδωρ, καὶ πάλιν ἀνεδύεστε," "*kai kateduete triton eis to hudor, kai palin aneduete*"). (*Ibid.*, p. 103.) Dr. Conant here translates *kateduete triton to hudor* "*sunk down thrice into the water,*" instead of "*were thrice immersed in the water.*" In immersion a man does not *sink himself down into the water*, as this translation implies; but he is *plunged by another into the water*. Properly translated, it reads, "*and ye were thrice immersed in the water.*" Why did not this Greek father use *baptidzo* to express the *immersion*, if it always means to immerse, and not *kataduo*, which specifically means to immerse? He uses *baptismatos* to express the *baptism*, and *kataduete* to express the *mode by immersion!*

Again, he quotes CHRYSOSTOM, A. D. 400, who says: "For to be immersed [baptized], and to sink down, then emerge," etc. (Dr. Conant's translation.) The Greek of this passage is: "Τὸ γὰρ βαπτίζεσθαι καὶ καταδύεσθαι, εἶτα ἀνανεύειν." ("*To gar baptizesthai kai kataduesthai, eita ananeuein.*") Properly translated, it reads: "For to be *baptized* and to be *immersed*, and then to *emerge.*" Here *baptizesthai* is used to express *baptism*, and *kataduesthai* to express the *mode—immersion*, and *ananeuein* to express the *emersion*. If *baptidzo* always means to *immerse*, why did Chrysostom use *kataduesthai* to express the *immersion*? That *kataduo* in all these examples means *immerse*, and is used to express the *immersion*, or *mode* of the baptism spoken of, everyone knows. Now if *baptidzo* in this passage means *immerse*, as Conant translates it, what sense is there in the passage? "*For to be immersed and immersed!*" This shows that by *baptidzo* Chrysostom intended to express the Christian ordinance, and

by *kataduo* the *mode*, proving conclusively that *baptidzo* does not mean specifically to *immerse*.

The contrast between these words is brought out fully in Conant's Example 192, from THEOPHYLACT, Archbishop of Achrida, A. D. 1070. Theophylact says:

“Ἐν μὲν γὰρ εἴρηται βάπτισμα, ὡσπερ καὶ πίστις μία, διὰ τὸ ἐπὶ τῇ τελετῇ δηλαδὴ δόγμα, ἐν δὲ ἐν πάσῃ Ἐκκλησίᾳ, τῇ παραλαβούσῃ βαπτίζειν τῇ τῆς Τριάδος ἐπικλήσει, καὶ τυποῦν τὸν τοῦ κυρίου θάνατον καὶ τὴν ἀνάστασιν τῇ τρισσῇ καταδύσει καὶ ἀναδύσει.”

Which Dr. Conant translates as follows: “For one *immersion* [*baptism*] is spoken of, as also one faith, because of the doctrine respecting the initiation, being one in all the Church, which has been taught to *immerse* [*baptize*] with invocation of the Trinity, and to symbolize the Lord's death and resurrection by the *threefold sinking down and coming up*.”

Here Dr. Conant translates *te trisse katadusei kai anadusei* “the threefold sinking down and coming up.” This is not a proper translation, for, as before observed, it implies that the man sinks himself down! But in immersion he is plunged in the water by another. But this does not help Dr. Conant out of his difficulty, but only gets him deeper in; for “ONE IMMERSION” is not performed by “a threefold sinking down,” but by *one plunging!* So that Dr. Conant's translation contradicts what everyone knows to be the fact. Now translate *te trisse katadusei kai anadusei*, and we have, according to Dr. Conant, “one immersion performed by three immersions”! By this time everyone can see that this Greek archbishop here declares that we have ONE BAPTISM performed by THREE IMMERSIONS! *Baptisma* here expresses the Christian ordinance, *katadusei* and *anadusei*

its *mode* by *immersion* and *emersion*, and that not once, but three times repeated.

But there are a number of examples from the Greek fathers which clearly show the distinction they made between the meaning of *baptismos* and *immersion*, which Dr. Conant does not give. I will quote a few examples furnished by Prof. MOSES STUART:

“BASIL, A. D. 330, says: ‘By the three immersions (ἐγ τρισὶ ταῖς καταδύσει), and by the like number of invocations, the great mystery of baptism is completed.’” (Stuart on “Baptism,” p. 148.) Here the difference between *baptism* and *immersion* is complete. *Baptism* is the name of the Christian ordinance; the *mode* is by *three immersions!* How would it sound to say, ‘By three immersions, and the like number of invocations, the great mystery of IMMERSION is completed’? Is this the reason Dr. Conant did not quote this passage?

“JOHN of Damascus, A. D. 690, says: ‘Baptism is a type of the death of Christ, for by *three immersions* (καταδύσεων), *baptism* signifies,’” etc. (*Ibid.*) How would it sound to say, “For by *three immersions*, *immersion* signifies”?

“PHOTIUS, A. D. 858, Patriarch of Alexandria, on Rom. vi., says: ‘The three IMMERSIONS and EMERSIONS (καταδύσεις καὶ ἀναδύσεις) of *baptism* signify death and resurrection.’” (*Ibid.*)

How would this read, “The three *immersions* and *emersions* of IMMERSION signify death and resurrection”?

These examples prove beyond controversy that *baptism* in one thing, and *immersion* is another thing altogether. They prove that *baptidzo* is not a word of *mode*, but of *denomination*—it expresses a thing *done*, but not the manner of *doing it*. When the Greek fathers spoke of the Christian ordinance, they used *baptidzo* or *baptismos*,

and when they spoke of the *mode* of its administration by *immersion* they used *kataduo*, which all admit means *immerse*.

Now, the question is, Did they understand their own language? If they did, Dr. Carson's position, that *baptidzo* "always means to *dip*; never expressing anything but *mode*," and Mr. Campbell's position, that it expresses "*specific action, and specific action only*," are demonstrated to be false.

The Latins, like the Greeks, used *baptidzo* and *baptismos* to express the ordinance of baptism, but used *mergo, immergo, etc.*, to express the *mode* by *immersion*.

Dr. Conant gives us a number of examples where we have this use. We remark, before we take up these examples, that the Latin fathers transfer the Greek *baptidzo* or *baptismos* usually when speaking of baptism to express the Christian ordinance, and *mergo* in some of its forms and inflections to express the *mode of immersion*. When they translate *baptidzo*, notably in Tertullian's case, they do not translate it by *mergo*, but by *tingo*. In Dr. Conant's first example from Tertullian (Example 204) he translates Romans vi. 3: "Know ye not, that so many of us as were *immersed* into Christ Jesus were *immersed* into His death?" The Latin reads: "*An ignoratis quod quicumque in Christum Jesum TINCTI sumus, in mortem ejus TINCTI sumus?*" Here Dr. Conant translates *incti* twice "*immersed*." Yet he knew that it is not the Latin word for *immerse*, and that Tertullian himself used it to express the *act of sprinkling* in baptism, in contradistinction from *immersion*, in the same passage in his "De Baptismo," as we shall see fully when we come to discuss the history of baptism. We simply state here, that this translation is wholly unauthorized, and will prove it when we come to discuss the meaning of *tingo*.

Example 205, the same passage (a few lines below), we read: "For by an image we die in baptism; but we truly rise in the flesh, as did also Christ." The Latin reads: "*Per simulacrum enim morimur in BAPTISMATE, sed per veritatem resurgimus in carne, sicut et Christus.*" Here Tertullian transfers the word *baptismos*; and, strange to say, Dr. Conant does not translate it "*immerse*," but follows Tertullian, and *transfers* it!

Example 206 from TERTULLIAN: "And last of all, commanding that they should *immerse* into the Father, and the Son, and the Holy Spirit." The Latin reads: "*Et novissime mandans ut TINGUERENT in patrem et filium et spiritum sanctum.*" Here Dr. Conant translates *tinguerent* "*immerse*." We here again state that for this he had no authority, as we will show farther on.

In Example 207 he quotes TERTULLIAN: "Then we are three times immersed, answering somewhat more than the Lord prescribed in the gospel." The Latin is: "*Dehinc ter MERGITAMUR, amplius aliquid respondententes quam Dominus in evangelio determinavit.*" This is taken from Tertullian's "De Corona," where he is speaking of the things practiced on the authority of *tradition alone*. He says: "To begin with baptism." Here, when he is speaking of the Christian ordinance, he calls it *baptism*, but when he comes to speak of the *mode*, he calls *mergitamur* "*immersion*"! Remember, with Tertullian *immersion* is always "trine immersion." The single dip was unknown among the ancient immersionists.

In Example 217, taken from ALCUIN, we read: "And so in the name of the Holy Trinity, he is *baptized* with trine immersion." The Latin is: "*Et sic in nomine sanctæ Trinitatis trina SUBMERSIONE BAPTIZATUR.*" Why did not Dr. Conant translate *baptizatur* "*immersed*"? Why did he translate it, "He baptized him

WITH a trine submersion"? It would not have sounded well to read, "He *immersed* him WITH a *trine submersion*." Nor could it have sounded any better to have translated it, "He *immersed* him IN a *trine submersion*." Dr. Conant knew that it would not make sense to translate it in either of these ways, so he just Anglicised *baptizatur*, and transferred it over into English; for which he and his brethren so severely criticise King James' translators.

We might multiply these examples, but these are sufficient to prove beyond dispute that the early Greek and Latin fathers made a distinction between *baptism* and its *mode by immersion*. They used *baptidzo* and *baptismos* to express *baptism*; and *kataduo* in Greek, and *mergo* in Latin, to express its *mode by immersion*. Could anything be made plainer by this usage than that *baptidzo* is not a word of *mode*, but of *denomination*? It expresses a thing *done*, but not the *manner* of doing it. That must be expressed by some other word, or learned from the circumstances or the nature of the case.

CHAPTER X.

JOHN'S BAPTISM.

HAVING ascertained the meaning of the words *bapto* and *baptidzo* (1) from the lexicons; (2) from classical use; (3) from Jewish use as found in the Septuagint, the Apocrypha, and the New Testament, where John's baptism and the Christian ordinance are not spoken of, and the force and meaning of the prepositions *eis*, *ek*, *en*, and *apo*, when used with the verb *baptidzo*—we are now prepared to enter upon the Scripture argument.

We will first take up the baptism of John. While John's baptism was not Christian baptism, yet as to *mode*, John's baptism and Christian baptism were the same. While John's baptism was the baptism of repentance, and those who received it thereby publicly professed that they repented of their sins; and Christian baptism is a public profession of faith in Christ, and of obedience to Him as Lord and Master—yet both pointed to cleansing from sin, and purification from moral pollution or defilement, just as did all the baptisms of the law of Moses. In this respect there is unity of *import* in all the baptisms of both the Old and New Testaments, as well as unity of *mode*. The question, then, is: How did John baptize the multitudes who came to his baptism? Did he immerse them? or did he baptize them by the uniform *mode* practiced by the Jewish priests from the days of Aaron to the time of his baptism, which was by **SPRINKLING**? We answer without hesitation: He baptized them by **SPRINKLING**. But our immersionist friends reply: "Did

not John baptize in Jordan? and does not that prove that he immersed the people?" We answer: Not by any means. Do not forget that Liddell and Scott define *en*: "1. *Of place*, of all situated within a given space, *in, on, at.*" All within the banks was in the river, and he might have baptized in the river Jordan, and never baptized in the water at all. But our immersionist friends ask: "Why did he go to the river to baptize, if he did not go there to *immerse* the people?" We, in turn, may ask: "Why do the Methodists always seek a place to hold their great camp-meetings where there is plenty of water, as at Round Lake, Lake Bluff, Mountain Lake Park, Chautauqua, etc., or hunt for a place on some creek or large spring where there is plenty of water? Is it to find the facilities for the immersion of their converts?" We know they do not select a place where there is plenty of water for any such purpose. Every large gathering of people who encamp for any length of time must have an abundant supply of good pure water for drinking, cooking, washing, and for their beasts of burden. For a Jewish congregation like that which gathered at John's great camp-meetings an abundant supply of living (that is, running) water was an absolute necessity, and such a supply in Judea, at that season, which was about mid-summer, was hard to find except at the Jordan. It was the most convenient place for such a gathering. There were many thousands gathered at his camp-meetings on the Jordan, and they all had to have abundance of water for their daily ablutions or purifications, for drinking and cooking. It does not take a river to immerse in, but it took a large amount of living water to supply a camp-meeting of a hundred thousand Jews for several weeks together.

But, we must remember, John did not always baptize in Jordan, or hold his camp-meetings on its banks.

He first baptized in Bethabara, Bethany (as Tischendorf puts it), beyond Jordan. John x. 40: "And went away again beyond Jordan into the place where John at first baptized; and there he abode." The Sinaitic John i. 28 reads "Bethania," and the American Bible Union Translation reads "Bethany," and many ancient manuscripts and versions confirm this reading.

John began his ministry and baptism in the little town of Bethany, a few miles beyond Jordan, and as the crowds increased he moved his station to the Jordan; when his popularity began to wane, he moved his station to the Springs of Enon, where there was sufficient water to supply the diminished multitudes that attended his ministry and baptism.

An amusing incident occurred in my first debate with Mr. J. S. Sweeney, at Du Quoin, Ill., in June, 1865. We both accepted the reading in the common version, "Bethabara." In making my argument on the meaning of the preposition *en*, I said: "When *en* means place or locality, its primary meaning is IN; but when it is used in the instrumental sense, its primary meaning is WITH." We both accepted the interpretation of Bethabara, "a house of passage." "Now," I said, "if 'IN Jordan' means IN the river, then 'IN Bethabara' means IN the house; and the fact that John went OUT OF the river INTO a house on the bank to baptize is evidence conclusive that he did not immerse the people; for since the world began no immersionist preacher ever went OUT OF a river INTO a house on its bank to baptize people."

When Mr. Sweeney rose to reply, he said: "Elder Hughey tells us that 'in' has a sacred meaning in the Scriptures, and that it means, in the Bible, not *in*, but *at*, or *about*. He is like a Presbyterian lady who had a daughter who said to her one day: 'Mother, the Bible

says they were baptized in Jordan.' She replied: 'It does not mean *in* in its sacred sense, but it means *at* or *about*.' The next morning she told her daughter to strain the milk in the bowl. The daughter strained the milk *at* or *about* the bowl—all over the table. The mother said to her: 'Why did you not strain the milk *in* the bowl, as I told you?' She replied: 'I did. You told me "in" meant *at* or *about*, and I strained it *at* or *about* the bowl.' The mother replied: 'It doesn't mean that in ordinary language; that is its *sacred meaning*.' Now," he said, "*beth* means 'house,' and *abara* means 'water,' and *Bethabara* means 'a water-house,' or 'a house built upon the water'—that is, a ferry-boat. And to be baptized *IN* Bethabara does not mean to be baptized *IN* the ferry-boat; but on the other side of Jordan, where they had dug down a place in the bank for the ferry-landing, and that was a nice place to go down into the river to baptize, and that is what it means to be baptized *in* Bethabara."

In reply I said: "I wish to call the attention of the audience to the fact that I never said that the sacred or Scriptural meaning of 'in' was *at* or *about*. The gentleman has replied to an argument I never made, and thus attempted to throw dust in your eyes." I said: "When *en* refers to place or locality, it means *IN*. But when it is used in the sense of the instrument, it means *WITH*. John baptized *IN* Jordan; that was the place where he baptized. But he baptized *WITH* water; that was the manner in which he baptized. When he baptized *IN* Bethabara, he baptized *IN* the house; but in both cases he *BAPTIZED WITH WATER*. But evidently my friend has been taking lessons from the old lady in 'milk theology.' To be baptized *IN* Bethabara does not mean to be baptized *IN* the 'ferry-boat,' but *at* or *about* the 'ferry-boat'—

that is, down by the ferry-landing on the other side of Jordan.”

I took Mr. Sweeney several merry rides across the Jordan on his “ferry-boat” *Bethabara* during the debate. In my second debate with him, he seemed to have forgotten all about his famous “ferry-boat” *Bethabara*. I called his attention to it, but he would not renew his acquaintance with it. I give this incident to show the ridiculous positions the advocates of immersion are sometimes driven to in their efforts to sustain their theory, which cannot be sustained by sound argument.

I wish to call the attention of the reader to some important facts in regard to John’s baptism that should never be forgotten:

1. It was impossible for John to have immersed the vast multitudes he baptized, or to have baptized them singly by any *mode*. He unquestionably baptized the great mass of the people of Judea. The language used can mean nothing less. Matthew says (iii. 5-6): “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.” The population of Judea at that time was not far from 3,000,000, and the majority of these John baptized. A moment’s reflection cannot fail to convince any thoughtful mind of the utter impossibility of John immersing these vast multitudes. It would have been a stupendous miracle; but “John did no miracle.” (John x. 41.)

John’s ministry lasted, at the outside, not over one year. He began preaching and baptizing when he was thirty years old. Jesus was baptized when He was thirty years old. (Luke iii. 23.) His forty-days fast and temptation immediately followed His baptism; and not long

after His return from His temptations, John was cast into prison. (Matthew iv. 12.)

If John's ministry lasted a whole year, and if he had stood in the waters of Jordan ten hours each day, and immersed one hundred persons every hour, a thousand a day, and giving no time for preaching or anything else, he could have baptized but 365,000, instead of at least 2,000,000, which he did unquestionably baptize. Who can believe that such a thing was possible? But if John immersed the people, he stood in the cold waters of the Jordan ten hours a day for 365 days consecutively, with no time for preaching or removing his stations from Bethany to Jordan, and from Jordan to Enon, and immersed 6,000 every day for 365 days! Is there a man outside of a mad-house who can believe such a monstrous impossibility? Yet this is what we must believe, if we believe that John baptized by immersion.

2. But suppose that John could have baptized the multitudes who came to his baptism by immersion; is it at all probable that he would have done so?

Remember that baptism had been practiced by Jewish priests from the days of Moses, and invariably by SPRINKLING. Remember, also, that every purification under the law, whether by water or by blood, or by water and blood mixed together, or by the water of separation, is called a baptism, and is included in the divers baptisms of Hebrews ix. 10; for in verses 11 to 14 we read: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanc-

tifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" In verses 18-21 we have the institution of baptism recorded: "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people. Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry."

Here we have the institution of baptism among the Jews, and it was performed by *SPRINKLING*. When a Jewish priest baptized a person in cleansing from leprosy, he always did it by *SPRINKLING*. (See Leviticus xiv. 7, 51-52.) No other mode was ever practiced in any of the divers baptisms of the law by any Jewish priest from Aaron to John the Baptist, and these baptisms were practiced continually for fifteen hundred years.

3. John's baptism was of the same *nature* and *mode* of the Jewish baptisms or purifications; for in John iii. 25-26 we read: "Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him."

Baptizing and purifying were so closely related, both that of John and of Christ, that when the Jews and John's disciples got into a dispute or controversy about purifying, they went to John and began to talk about baptism; showing that they regarded the two as one and the same

thing, whether practiced by John or Jesus. This shows that neither John nor Jesus had departed from the Jewish *mode* of baptism.

4. Remember that John was a Jewish priest and belonged to the priestly family or order. Is it a supposable case that he would depart from the uniform *custom* or *mode* of baptism that had been practiced throughout the whole history of the priesthood in baptizing? Can we believe that if he had done so, nothing would have been said about it? Is it a supposable case that in a land and among a people where customs never change, where the custom of purifying both before and after eating, to this day is the practice of the time of Elijah, of washing the hands by pouring water upon them still remains unchanged, that John, a Jewish priest, would introduce a radically different *mode* of baptism, which was never practiced and was wholly unknown during the whole history of Israel, from Moses to John the Baptist? During this whole period no priest ever immersed any person for any purpose whatever.

5. No Jewish priest, in baptizing or purifying a person, ever touched the unclean person he purified. If he had, he would have been defiled by the touch, and would have had to purify himself before he could have further performed his priestly functions. (See Numbers xix. 22 and Leviticus xiv. 11-27.)

The Jews were so particular, for fear that they had unknowingly touched an unclean person or thing while in the market-place or place of public resort, that they would not eat after having been to the market-place until they had first baptized themselves. John could not have put his hands upon those whom he baptized, in such a large and promiscuous crowd, without the danger of continually contracting defilement. Can we suppose that a

Jewish priest would have taken any such risk? Such defilement would have rendered him unfit for his work of baptizing or purifying until he himself could have been purified. If he perchance had become defiled, every person he touched would have been defiled. With such views of purification, the liability of being made unclean by the touch of an unclean person in a promiscuous crowd would utterly forbid John to touch one whom he baptized. This fact alone is sufficient to convince anyone that John, in baptizing, never touched any person he baptized, and consequently he never immersed anyone.

I presented this argument in a lecture on "John's Baptism" in a town where a very intelligent physician lived, who was raised a Baptist, and who had always believed in immersion. He said to me after the lecture: "I never thought of that before; but it is true." And it convinced him that John did not immerse the people.

6. But how did John baptize the vast multitudes that he did unquestionably baptize? To get an intelligent answer to this question, we must put ourselves in John's place, and study the question from his standpoint. Those who have been raised under immersionist influence, and have been taught that immersion alone is baptism, will unhesitatingly say he baptized by immersion. Their education and surroundings necessarily lead them to this conclusion.

But suppose they had never seen, known, or heard of any preacher ever immersing anyone, but that they had always seen persons baptized by the priest *sprinkling* the baptizing element upon the person baptized by means of a bunch of hyssop, and that this had been the uniform custom for fifteen hundred years; would the thought of immersion ever enter their minds? You know the thing would be impossible. That was exactly the situation of

John and the people who came to his baptism. They had never known, seen, or heard of anyone being baptized by IMMERSION by any Jewish priest during the entire history of their nation. But they had always baptized by *sprinkling* the baptizing element upon the person baptized by means of a bunch of hyssop. He would naturally and inevitably baptize the multitudes in the same way—he could not have done otherwise. By this method he could have baptized the vast multitudes who came to his baptism, but he could not have done it in any other way; and all the circumstances show that he did it in this way; not departing from the uniform custom of his nation.

The people did not make a personal or individual confession of their sins, but their act of submission to his baptism as a sign of repentance, was a confession of their sins—that they were sinners and needed pardon and purity. John did not baptize them singly—one at a time. This he could not have done. John, as the harbinger of the Messiah, proclaimed His speedy appearing, and called upon the people to purify themselves by submitting to his baptism, that they might be ready for His coming. They believed him, and came to him for purification through his baptism. They passed in ranks before him, and he SPRINKLED the purifying waters of the Jordan upon them with a bunch of hyssop, the uniform method of a Jewish priest in baptizing or purifying the people; for we must not forget that all the purifications under the law are called BAPTISMS in Hebrews ix. 10.

At the institution of baptism among the Israelites, Moses baptized the whole nation, “all the people,” in this very manner. (Exodus xxiv. 8 and Hebrews ix. 19; which please turn to and read.) What better or higher authority could John have had for this method of bap-

tizing than this example of the Great Law-giver? John baptized about as many people as Moses did, and he could have baptized them in this way, and he could not have done it in any other way, and he unquestionably did it in this way. Now put yourself in John's place, and divest yourself of all prejudice, and see if he could have baptized in any other method. It would have been just as natural for John to have adopted this method as it would be for a person who had for generations had an immersionist ancestry, and had had it drilled into him from his childhood that nothing is baptism but immersion, to associate always in his mind the idea of immersion in connection with baptism.

But some immersionists may say: "These baptisms were not with simple water." Some of them were, and some of them were with blood, and some of them were with water mixed with blood, and some of them were with water mixed with the ashes of a heifer. But God's Word calls them all BAPTISMS, and they were all performed by SPRINKLING! Dr. Carson, Mr. Campbell, and other prominent immersionists tell us: "Water is not implied in *baptidzo* at all"—it is simply a word of *mode*, or *action*, it matters not what the *mode* or *action* is *into* or *with*.

Mr. CAMPBELL says: "*Baptizo* indicates a *specific action*, and consequently, as such, can have but one meaning. For if a person or thing can be immersed in water, oil, milk, honey, sand, earth, debt, grief, affliction, SPIRIT, light, or darkness, etc., it is a word indicating *specific action*, and *specific action only*." ("Christian Baptism," pp. 118-119.) According to Mr. Campbell, the element IN or WITH which baptism is performed makes no difference; *baptidzo* expresses but one thing, and that thing is "SPECIFIC ACTION." In all the divers baptisms

of the law we have a SPECIFIC ACTION, and that specific action is SPRINKLING!

But some immersionists may say: "Did not Jesus, when He was baptized, go up *straightway out of the water*, and was He not therefore *immersed*?" I answer: The Word of God does not say, "*He went up straightway out of the water.*" King James' Translation says so, but remember that King James' Translation was made by an immersionist Church, that would not permit even an infant to be baptized in any other way than by immersion, unless its parents would certify that it was not able to endure immersion!

In the Greek the preposition, both in Matthew iii. 16 and Mark i. 10, in the commonly received text, is *apo* (*apo*), "*from, away from,*" and not *ek* (*ek*). In Mark *ek* is put in the margin, showing it was found in some manuscripts. In Tischendorf *apo* is in the text in Matthew, and *ek* in Mark; *ek* is in the text, but *apo* is in the margin, showing that it is in the text in many ancient manuscripts. The immersionists' translation, the American Bible Union Translation, translates Matthew iii. 16, "And Jesus, when He was immersed, went up straightway FROM the water," translating *apo* correctly.

In Mark i. 10 they translate: "And straightway coming up *out of* the water." Here they abandon the commonly received Greek text, which has *apo*, and *ek* in the margin, and follow Tischendorf, which has *ek* in the text, and *apo* in the margin. But both have *apo* in Matthew, and neither have *ek* in the margin. This shows that *apo* is the proper reading in Mark; and that it should have been translated "FROM."

But why did the American Bible Union translate it in Matthew "FROM," and in Mark "OUT OF"? It is the very same transaction referred to in both instances.

There is no question about *apo* being the correct reading in Matthew. All are agreed in that. Hence all are agreed that "FROM" is the correct translation in Matthew. If "FROM" is the correct translation in Matthew, then "OUT OF" cannot be the correct translation in Mark. We have seen that *ek* often means *from, away from, etc.*, but *apo* does not mean "out of"; hence, when these two prepositions are used to express the same thing, as in this instance, *apo* must govern *ek*, and not *ek* govern *apo*; hence they should have translated Mark "FROM," and made it harmonize with Matthew, and not contradict it; especially should they have done this when there is no question about *apo*, "FROM," being the correct reading in Matthew, and there is controversy in regard to *ek* being the correct reading in Mark. According to Matthew, Jesus was not in the water at all, and hence He could not have "come up out of it." He was AT the water, and hence He could walk away FROM it.

But the question is asked: "Does not Mark say that Jesus was baptized *in* Jordan, and does not that prove that He was *immersed?*" Certainly he so says; but that does not prove that He was immersed any more than it proves that "all the land of Judea, and they of Jerusalem," who "were all baptized of him in the river Jordan," were all immersed, which we have shown was an utter impossibility. Turn and read again the definition of *en* (*in*) given by Liddell and Scott. They were all baptized *in* the River Jordan, within its banks, "at" the water, but none of them were immersed. But the objector may say: "Mark uses *eis*, not *en*." That does not help the matter in the least; for Liddell and Scott, as we have seen, give the radical signification of *eis*: "*direction towards, motion to, on, into*"; and it is impossible for our immersionist friends to get Jesus into the water by the

force of the preposition *eis*. *Apo* standing in antithesis to *eis* cannot take Him *out of* the water; it can only take Him *away from the water*.

But the objector may reply: "Does not the Evangelist say: 'And John also was baptizing in Enon near to Salem, because there was MUCH water there?' and does not that prove that he immersed the people? Why should he want MUCH water, if it was not to immerse the people in?" We reply: It does not take MUCH water to immerse in. Our immersionist friends can find a bathtub in the prison at Philippi sufficiently large to immerse the jailer and his household in; though there was no bathtub in the jail except in their imagination! But John could have had no reason on earth for holding his camp-meeting at the Springs or Fountains of Enon but to immerse his converts!

We have already answered this objection sufficiently; but, at the risk of repetition, we will state the case again. John began his ministry at Bethany, "beyond Jordan," where there is nothing said about water, and we know nothing of its water supply. As his popularity increased, and the multitudes flocked to his baptism, he had to remove to the Jordan, that the multitudes might have an abundant supply of "living water" for their various purifications and for the ordinary purposes of life. When his popularity began to wane, and the attendance upon his ministry and baptism grew less, he removed to the more pleasant locality of the Fountains of Enon, for its many springs (for *hudata polla*, here translated "MUCH water," is properly and literally "MANY WATERS") afforded a sufficient supply for the convenience and necessities of those who came to his baptism. (See John iii. 27-36.) As to the *mode* or *action* of his baptism, we have shown that wherever he baptized, it was not by immersion,

but by the uniform mode of Jewish baptisms, by SPRINKLING by means of a bunch of hyssop.

But John himself tells us how he baptized. He declares he baptized WITH water, not IN water. Matthew iii. 11: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Mark i. 8: "I indeed have baptized you with water: but He shall baptize you with the Holy Ghost." Luke iii. 16: "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." John i. 33: "And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost." In all the Evangelists, everywhere, John declares that he baptized WITH water, and that Christ would baptize WITH the Holy Spirit. Our translators, though immersionists, and belong to an immersionist Church, yet properly translated *en hudati* "WITH water" every time, both the words of John and of Jesus, when speaking of John's baptism or the baptism of the Holy Spirit.

I know that our immersionist friends translate *en hudati* and *en pneumati* and simple *hudati*, Luke iii. 16, in violation of the rules of the Greek language and of the positive facts of the New Testament in the case, "IN WATER," but they have no authority for this violation of facts in regard to the baptism of the Holy Spirit, as we shall see presently.

We have noticed that Greenfield gives WITH as the *first* definition of *en*, when used of "cause or instrument."

Pickering does the same. He says: "Of the instrument or means, WITH, BY MEANS OF, BY," etc. We have many examples of this usage, both in the New Testament and the Septuagint.

In Matthew v. 34-36 the American Bible Union Translation and King James' Translation both translate *en* "BY" three times and *eis* "BY" once: "But I say unto you, swear not at all, neither BY [*en*] heaven, for it is God's throne; nor BY [*en*] the earth, for it is His footstool; neither BY [*eis*] Jerusalem, for it is the city of the great King. Nor shalt thou swear BY [*en*] thy head," etc. In Matthew vii. 2 it translates *en* "WITH" twice: "For WITH [*en*] what judgment ye judge, ye shall be judged; and WITH [*en*] what measure ye mete, it shall be measured to you." In verse 6 it translates *en* "WITH" once: "Lest they trample them WITH [*en*] their feet," etc. In Mark i. 23 we have a case that illustrates the two meanings of *en* exactly: "And there was IN [*en*] their synagogue a man WITH [*en*] an unclean spirit." Here we have *en* used in both its significations. These translators translate it correctly in both places. In regard to place, it means "in," and they so translate it, "IN their synagogue." But when it means "instrument, cause, means," etc., they translate it properly "WITH."

In Mark v. 2 they translate: "There met Him out of the tombs a man WITH [*en*] an unclean spirit." In Luke iv. 36 they translate: "What is this word, that WITH [*en*] authority and power He commands the unclean spirits, and they come out?" In Revelation ii. 27 they translate: "And He shall rule them WITH [*en*] a rod of iron," etc. Revelation xii. 5 they translate: "And she brought forth a man child, who shall rule all nations WITH [*en*] a rod of iron." Revelation xix. 15 they translate: "And out of His mouth goes a sharp

sword, that WITH [*en*] it He may smite the nations: and He shall rule WITH [*en*] a rod of iron."

Remember that all of these examples are taken from the immersionist translation, that of the American Bible Union. We have selected these passages at random; doubtless there are numerous other examples which show that *en*, when used in the sense of the instrument, means, etc., means "WITH," "BY," etc., and cannot be translated "IN"; for doubtless the translators of the American Bible Union would have translated *en* "IN" everywhere it occurs if they could have done so, just as they did in Matthew iii. 11, Mark i. 8, and Luke iii. 16, which is a positive contradiction of the Word of God in regard to the baptism of the Holy Spirit, as we shall see presently.

The same usage is found in the Septuagint, which the apostles used and were familiar with. In Leviticus xiv. 52 we read: "And he shall cleanse the house WITH (*en*) the blood of the bird, and WITH [*en*] the running water, and WITH [*en*] the living bird, and WITH [*en*] the cedar wood, and WITH [*en*] the hyssop, and WITH [*en*] the scarlet." Here in one single verse the preposition *en* is translated "WITH" six times.

In First Chronicles xv. 28 we read: "Thus all Israel brought up the ark of the covenant of the Lord WITH [*en*] shouting, and WITH [*en*] sound of cornet, and WITH [*en*] trumpets, and making a noise WITH [*en*] psalteries, and WITH [*en*] harps." Here again we have *en* translated "WITH" six times in one verse. In the last instance in our translation the *en* is omitted before "harps," but it is in the Greek.

We might multiply examples, but surely these are sufficient to prove to every thoughtful mind that *en*, used in the sense of instrument or means, is properly translated "WITH," and not "IN." Now, why did the American

Bible Union translators translate *en* "IN" in all the passages where it occurs in connection with baptism, when it is used in the instrumental sense, and "WITH," "BY," etc., in all the other cases of its use in the instrumental sense? It was necessary for them to do it to sustain their cause. But can any cause be sustained by such a course? Does truth require falsehood to sustain it? Why did they violate every rule of the Greek language, and translate "*hudati*, the simple dative, "IN water," in Luke iii. 16? Surely truth does not require such methods of defense.

Their translation of Matthew iii. 11 reads: "I indeed *immerse* you in water unto repentance; but He that comes after me is mightier than I, whose sandals I am not worthy to bear: He shall *immerse* you in the Holy Spirit and fire." Mark i. 8 reads: "I indeed *immersed* you in water, but He shall *immerse* you in the Holy Spirit." Luke iii. 16 they translate: "I indeed *immerse* you in water: but there comes He that is mightier than I, the latchet of whose sandals I am not worthy to unloose, He will *immerse* you in the Holy Spirit and fire." Now I say that this translation states what is NOT TRUE! Jesus never IMMERSSED "IN THE HOLY SPIRIT AND FIRE." He baptized "WITH the Holy Spirit and fire," but He never "IMMERSSED IN THE HOLY SPIRIT." The baptism of the HOLY SPIRIT is declared to be performed by "POURING OUT," "FALLING ON," "SHEDDING FORTH," etc., but never by being IMMERSSED!

The American Bible Union translators translate Acts i. 5: "For John indeed IMMERSSED in water, but ye shall be IMMERSSED in the Holy Spirit, not many days hence." This is not true; and how any set of Christian scholars could make such a translation, with all the facts before them, I cannot understand. Our immersionist friends contend that there have been but two examples of the

baptism of the Holy Spirit in the whole history of the Church—that of the day of Pentecost, and of the household of Cornelius. We ask, What was the *mode* of these baptisms? Fortunately, we have the full history of both in the Acts of the Apostles. I will give the history of these baptisms as recorded in the Bible Union Translation. In Acts ii. 1-3 we read: “And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound out of heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed among them; and it sat upon each of them.” Here was the baptism of fire. Verse 4: “And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance.” Here was the baptism of the Holy Spirit.

But the objector may say: “Was not this an *immersion*? Does it not say that ‘it filled all the house where they were sitting,’ and was not that an immersion?” Yes, ‘it filled all the house’; but what was it that filled the house? It was the SOUND! “Sound” is the antecedent to “it,” and not the Holy Spirit. Jesus did not say, “Ye shall be *immersed* IN SOUND, not many days hence”; but He said, “Ye shall be BAPTIZED WITH the Holy Spirit, not many days hence.”

How was this baptism performed? What was its *mode* or *action*? Let Peter answer this question. In verses 16-18 he says: “But this is what was spoken through the prophet Joel: And it shall come to pass in the last days, saith God, I will POUR OUT of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and even on my servants and on my handmaids I will POUR OUT of my Spirit in

those days, and they shall prophesy." Here is the *mode* of the baptism of Pentecost. In verses 32 and 33 he says: "This same Jesus God raised up, whereof we all are witnesses. Being therefore exalted to the right hand of God, and having received of the Father the promise of the Holy Spirit, He POURED FORTH this, which ye now see and hear." The baptism of the Holy Spirit on the day of Pentecost was performed by POURING OUT—POURING FORTH of the Holy Spirit upon the hundred and twenty in the upper room in Jerusalem. There can be no doubt as to the *mode* of the Spirit's baptism on the day of Pentecost. It was POURING, and not IMMERSION.

Now let us look at the other example of the baptism of the Holy Spirit, which our immersionist friends tell us took place in the apostolic age: the baptism of the household of Cornelius WITH the Holy Spirit. The history of it is given in Acts x. 44-45 and xi. 15-16. Acts x. 44-45 reads (American Bible Union Translation): "While Peter was yet speaking these words, the Holy Spirit FELL ON all who heard the word. And they of the circumcision who believed, as many as came with Peter, were astonished, that on the Gentiles also was POURED OUT the gift of the Holy Spirit." This was a most singular case of IMMERSION—an IMMERSION performed BY POURING OUT and FALLING ON! We certainly would not object to such an IMMERSION as this. In Acts xi. 15-16 Peter himself gives an account of this baptism. He says: "And as I began to speak, the Holy Spirit FELL ON them, as also ON us at the beginning; and I remembered the word of the Lord, how He said: John indeed IMMERSED IN WATER, but ye shall be IMMERSED in the Holy Spirit." Was it not strange indeed that Peter seeing the Holy Spirit FALLING ON THEM, as he saw Him FALL ON the hundred and twenty "at the beginning," should think of IMMER-

SION? Would POURING OUT, FALLING ON in baptism suggest to the mind of an immersionist the promise of our Lord of the baptism of the Holy Spirit? This translation shows the absurdity of the position of immersionists in regard to the baptism of the Holy Spirit as hardly anything else could. This case is vital to our immersionist friends; and they are willing to run into any absurdity to save it; for if the baptism of the Holy Spirit on these occasions was not by immersion, then John did not baptize by immersion, and their whole theory is overturned. No wonder they make such tremendous efforts to make the baptism of the Holy Spirit an IMMERSION IN the Holy Spirit. But the plain statements of the Word of God are against them. In the baptism of the Holy Spirit there is NO IMMERSION, but there is POURING OUT, SHEDDING FORTH, FALLING ON. No ingenuity on the part of immersionists can break the force of these plain statements of the Word of God, and they forever scatter the claims of the advocates of immersion to the four winds.

John baptized WITH water the same way Christ baptized WITH the Holy Spirit. He did the same thing Christ did; the only difference was in the element used. He used water; Christ used the Holy Spirit. The MODE OR ACTION was the same.

Remember Mr. CAMPBELL says: "*Baptizo* indicates a *specific action*, and consequently, as such, can have but one meaning. For if a person or thing be immersed in water, oil, milk, honey, sand, earth, debt, grief, affliction, SPIRIT, light, or darkness," etc., it is a word indicating specific action, and specific action only." ("Christian Baptism," pp. 118-119.)

If Mr. Campbell is right, that *baptidzo* is a word of "SPECIFIC ACTION, and SPECIFIC ACTION ONLY," when we prove what "SPECIFIC ACTION" it expresses in one place,

we prove what "SPECIFIC ACTION" it expresses in every place where it is used. He tells us the element has nothing to do with the "SPECIFIC ACTION" of the word, whether it is WATER or SPIRIT. We have proved that the "SPECIFIC ACTION" expressed by *baptidzo*, applied to the baptism of the Holy Spirit, is POURING OUT, FALLING ON, SHEDDING FORTH. According to Mr. Campbell, we have proved that the "SPECIFIC ACTION" of baptism is POURING OUT, FALLING ON, SHEDDING FORTH. We have thus proved, beyond the possibility of a reasonable quibble or doubt, Mr. Campbell himself being judge, that the Scriptural MODE or ACTION of BAPTISM is POURING. John's baptism settles the question of the MODE or ACTION of BAPTISM; for if John did not *immerse*, *immersion* is not *taught*, nor was it practiced in the New Testament. John did not baptize by *immersion*. That is as certain as anything can be proven. Therefore *immersion* is not taught in the New Testament, nor was it practiced by the apostles.

CHAPTER X.

APOSTOLIC BAPTISM.

THE FIRST baptism under the great commission was that of the three thousand on the day of Pentecost. There is nothing in the narrative to indicate the *mode* of this baptism. But it is noteworthy that all of the apostolic baptisms took place on the spot. There is no account of any delay in any of these baptisms, in order to hunt up water sufficient to immerse in, nor any delay in preparation for baptism, such as is necessary in all immersionist churches. Baptism was so simple that it could be administered anywhere, and without any delay or any preparation. This is a fact that strikes us in all the apostolic baptisms. Such a thing is inconsistent with the idea of immersion.

In this case, as in many of the other New Testament baptisms, the circumstances are all against the idea of immersion. It took place in Jerusalem, where there was no stream in or near the city large enough for the purpose of immersion. The city was supplied with water by a system of reservoirs or pools, whose waters were conveyed to the city by pipes or aqueducts several miles from the city. These pools or reservoirs were fed by springs or winter torrents that were dry through the summer season. The wealthy citizens of the city also built large cisterns to secure water during the rainy season for their own private use. These could not be used for the purpose of immersion. The people would not have allowed their private water supply, on which they depended for

their daily use for cooking and drinking purposes and for their daily purifications, to be defiled in such a manner. Besides all this, these cisterns could not have been utilized for the purpose of immersion, for there was no way to get into or out of them, any more than there is in our modern cisterns, and they were too deep for the purpose of immersion. They might have been used for *drowning* people, but not for *immersing* them.

But our immersionist friends ask, "What about those large pools or reservoirs you spoke about in or near the city? Would they not furnish an abundant supply for the purpose of immersion?" Certainly, they contained sufficient water to furnish all the facilities for immersion. But could they be utilized for that purpose? Remember, these pools contained the water supply of the city, for drinking, cooking, purification, and all the ordinary purposes of life. And would the city authorities, who were the bitter enemies of the apostles, and who had so recently put their Master to death, have permitted them to thus defile the water supply of the city? The thing is not supposable—hardly thinkable, except by an immersionist hard pressed to find water sufficient to immerse the three thousand in Jerusalem on the day of Pentecost. Besides, those pools were walled up with solid masonry from twenty to thirty feet deep, with no way to get into them for the purpose of immersion. Those pools must be abandoned.

"But did not the blind man [John ix. 7] go wash in the Pool of Siloam?" Yes. But did he *immerse* himself in it? He simply dipped his hands in the water, and washed the clay from his eyes. Jesus said to him: "Go wash" (*nipsai*). The Pool of Siloam is one of the smaller reservoirs in the vicinity of Jerusalem, just outside the wall, "and 53 feet long, 18 feet broad, and 19 feet deep."

(McClintock and Strong's Cyclopedia, Vol. IX., p. 744.) This, like all the other and larger pools, was made of solid masonry. The idea of immersion in any of these pools is utterly out of the question. Like the cisterns, they would have done to drown men in, but not to immerse them.

Another fact should not be forgotten in connection with the baptism of Pentecost. The promise of the Savior, "Ye shall be baptized with the Holy Ghost, not many days hence," had just been fulfilled. That divine baptism, which is the real baptism, had just been performed by *POURING*. Would not this have suggested to the minds of the apostles the idea of following the divine *mode* in administering the symbolical baptism? Would it not have fully explained what Jesus meant by the term "baptism"? What could they do but follow the example of their ascended Lord and Master, and baptize the people as He did, by *POURING* the water upon them? This would have been the most natural thing for them to do, and they unquestionably did it.

Remember that these men were all Jews; that baptism had been practiced among them from the birth of their nation; and that not in a single instance in all the history of Jewish baptisms did ever the administrator, whether priest, prophet, or layman, administer baptism by immersion. No instance occurs in all the history of Jewish baptisms, where one man ever immersed another for baptism or purification. They always baptized by *SPRINKLING*. If there was a general washing of the body after the baptism, it was done by the person baptized, and was no part of the baptism. Is it a supposable case, that these Jews would have departed from the uniform practice of their nation, and disregarded the example just set them by the Lord himself in the baptism of the Holy

Spirit, and gone to immersing the people, even if the facilities for immersion had been present? Let him believe such an absurdity who can; I cannot.

Dr. WILLIAM SMITH, who leans largely towards immersion as the common practice of the ancient Church, in his Dictionary of the Bible says: "But in the case of the jailer at Philippi (Acts xvi. 33) and of the three thousand converted at Pentecost (Acts ii. 41), it seems hardly likely that immersion should have been possible."

The argument here holds good for all the multitudes baptized in Jerusalem immediately after Pentecost, for soon the Church there numbered five thousand; and Luke tells us (Acts v. 14): "And believers were the more added to the Lord, multitudes both of men and women." We have no account of their baptism, but we know they were baptized.

The next example of baptism in the New Testament is the baptism of the Samaritans by Philip. There is nothing said about water in this case, and there is nothing in the circumstances to indicate anything in regard to *mode*; so nothing can be learned as to *mode* from this case.

The next example from the New Testament is the baptism of the Ethiopian eunuch by Philip (Acts viii. 36-39): "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."

This case is regarded by immersionists as proof positive of immersion; and yet to use it is the strongest proof possible that immersion was not the practice of the apostles. "But," the objector asks, "does not Luke say, 'And they went down both into the water, both Philip and the eunuch; and he baptized him'? And does he not say, 'And when they were come up out of the water'? And does not this prove that Philip immersed him?" Yes, Luke says all this, according to our translation; but this does not prove that Philip immersed the eunuch. All this might have been done and no immersion follow. The going down into the water and the coming up out of the water did not constitute the baptism. The baptism took place between the going down and the coming up. According to Luke's account, there were three things done, separate and distinct from each other: (1) "And they went down both into the water, both Philip and the eunuch;" (2) "And he baptized him;" (3) "And when they were come up out of the water." A child can see that the "going down into the water" and the "coming up out of the water" cannot determine the mode of the baptism which took place between these acts. To get an immersion in this case, the immersionists must fall back on the *specific* meaning of *baptidzo*, which we have proved is a myth, and has no existence except in the muddled brain of an immersionist. I have taken a candidate for baptism, and we have literally gone down, both of us, into the water, and I have baptized him, and we have both come up out of the water; and yet I baptized him by dipping up the water in my right hand and pouring it on his head. Philip may have done the same thing. Who can say he did not?

But the circumstantialness of the narrative in this case shows that this did not ordinarily occur in baptism;

that this was something extraordinary—so much so that Luke deemed it necessary to mention the fact. If in every case where baptism was administered during the apostolic age both the administrator and the person baptized had gone “down into the water, and had both come up out of the water,” as was the case if immersion was practiced, why should Luke mention a fact in this case which everyone knew was the custom in every baptism? It must be clear to every thoughtful mind, that if immersion was the practice, and this occurred in every baptism, it would not and could not have been mentioned here. Who would think of mentioning the fact of both “going down into the water” in giving an account of a baptism performed by an immersionist? especially if no one had ever seen or heard of a baptism where they did not both “go down into the water,” and both “come up out of the water.” This statement in the history of the baptism of the eunuch proves conclusively that this was not the ordinary practice. In the history of all the baptisms recorded in the Acts of the Apostles, Luke mentions this circumstance but once, which proves that this was the only case in the baptisms recorded in the Acts where “they both went down into the water.” Looked at in its true light, this is the strongest evidence possible to prove that immersion was not the practice of the apostolic Church.

“But,” the objector may ask, “does not this prove that we have at least one case of immersion in the New Testament?” We answer: Not by any means. Neither Philip nor the eunuch went “down INTO the water” at all. Remember, King James’ Translation was made by an immersionist Church, and it is always favorable to immersion wherever possible.

Prof. MOSES STUART, of Andover, makes larger concessions to immersionists than any other writer on our side of this controversy; so much so that Dr. J. R. Graves in 1855 published an edition of Stuart on "Baptism," and circulated it as an immersionist document. I have Graves' edition, and quote from it. Prof. Stuart says on this case:

"The passage which my present purpose leads me next to examine is Acts 8:36-39. Philip expounded to the Ethiopian eunuch the Scriptures respecting the Messiah, and he was moved to believe in the Savior who was presented to him. As Philip and his new disciple journeyed on together, they came, says the writer, ἐπί τῆ ὕδαρ [epi ti hudor], to a certain water. What kind? A rivulet, river, spring, pool, or what? If the answer be a brook or river, then the sense put upon ὕδατα πολλά [hudata polla] in the paragraph above is, of course, conceded that such a sense may be given to ὕδατα [hudata] as has here been assigned to it. If the answer be to a spring, fountain, or pool of water, then again it is conceded that ὕδαρ [hudor] designates something besides the mere element of water. The use of τῆ [ti] here of necessity implies ὕδαρ [hudor] must be either a stream, or a fountain, or a pool of water.

"I acknowledge myself unable to determine, with any good degree of certainty, which of these is meant. Yet I think the probability to be that it was a fountain of water. I draw this conclusion rather from the geography of the country than from the principles of philology. There is indeed a river with branches between Jerusalem and Gaza; yet it runs not through the desert, but through the inhabited country; for rivers in the east make habitable places. There is another river south of Gaza. But the place where Philip met the eunuch was

the desert between Jerusalem and this place. (Acts 8: 27.) I must therefore think the $\tau\bar{\iota}$ ὕδωρ [*ti hudor*] in Acts 8: 36 to be a spring or pool of water.

“Such a collection of water is usually, of course, in some valley or ravine. Hence it is said in verse 38, ‘They went down $\epsilon\bar{\iota}\varsigma$ τὸ ὕδωρ’ [*eis to hudor*], ‘TO the water,’ as some would render it, or ‘INTO the water,’ as others would insist it should be translated. Does $\epsilon\bar{\iota}\varsigma$ [*eis*] in this case admit of either sense? and which is to be preferred?

“That $\epsilon\bar{\iota}\varsigma$ [*eis*] with the verb $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ [*katabaino*], which is used in Acts 8:38 often means going down to a place is quite certain; *e. g.*, John 2:12, Jesus went down to ($\epsilon\bar{\iota}\varsigma$) Capernaum; Acts 7:15, Jacob went down to ($\epsilon\bar{\iota}\varsigma$) Egypt; Acts 14:25, They went down to ($\epsilon\bar{\iota}\varsigma$) Attalia; Acts 16:8, They went down to ($\epsilon\bar{\iota}\varsigma$) Troas; Acts 18:22, He went down to ($\epsilon\bar{\iota}\varsigma$) Antioch; Acts 25:6, Going down to ($\epsilon\bar{\iota}\varsigma$) Cæsarea; compare Luke 10:30, 18:14; Acts 8:26, *et al.* So common indeed is this meaning of $\epsilon\bar{\iota}\varsigma$, when it designates direction to a place or towards it, that Bretschneider has given this as its first and leading signification. But I have confined my examples to its connection with $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ [*katabaino*].

“On the other hand, I find one passage in the New Testament when it seems to mean *into* with the verb $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ [*katabaino*]. This is in Rom. 10:7: ‘Who shall go down $\epsilon\bar{\iota}\varsigma$ ἀβυσσον’ [*eis abusson*], ‘into the abyss?’ Even here the sense *to* is good. And, in fact, when one analyzes the idea of $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ [*katabaino*], going down, descending, he finds that it indicates the action performed before reaching a place, the approximation to it by descent, real or supposed, and not entering into it. Ἐισέρχομαι [*Eiserchomai*] is the appropriate word for entering into; or, rather, in distinction from $\kappa\alpha\tau\alpha\beta\alpha\acute{\iota}\nu\omega$ [*katabaino*], ἐμβαίνω [*embaino*] is the appropriate word to signify

entrance into any place or thing. Hence I must conclude, on the whole, that although in several of the above cases of *καταβαίνω* [*katabaino*] with *εἰς* [*eis*] we may translate *εἰς* [*eis*] by *into*, and still make good sense in English, yet the real and appropriate signification of this phraseology in the New Testament seems plainly to be going down to a place. *Καταβαίνω* [*Katabaino*] designates the action performed in order to arrive there by descending, in any sense; and not the action of entering *into* the place to which one has gone down, although this may sometimes be included by popular diction.

“I must come, then, to the conclusion, that *κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ* [*katebeesan amphoteroi eis to hudor*] in Acts 8:38 does neither necessarily nor probably mean, ‘THEY DESCENDED INTO THE WATER.’ This conclusion is rendered nearly certain by the exact counterpart or antithesis of this expression, which is found in verse 39, where, after the baptism, it is said, ‘ἀνέβησαν ἐκ τοῦ ὕδατος’ [*anebeesan ek tou hudatos*], ‘they went up FROM the water.’ We have seen (page 320) that *ἀναβαίνω* [*anabaino*] is never employed in the sense of emerging from a liquid substance. The preposition *ἐκ* [*ek*] here would agree well with this idea, ALTHOUGH IT BY NO MEANS OF NECESSITY IMPLIES IT; but *ἀναβαίνω* [*anabaino*] forbids thus to construe it. As then to go up FROM the water is to ascend the bank of a stream, pool, or fountain, so to go down TO the water is to go down the bank of such stream, fountain, or pool, and to come TO the water. Whether the person thus going down *εἰς τὸ ὕδωρ* [*eis to hudor*] enters it or not must be designated in some other way than by this expression, which of itself leaves the matter in uncertainty.

“I have another remark to make on ‘*κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ*’ [*katebeesan amphoteroi eis to hudor*], ‘they BOTH went down to the water.’ This is, that if *κατέβησαν εἰς τὸ*

ἵδωρ [*katebeesan eis to hudor*] is meant to designate the action of plunging or being immersed into the water, as a part of the rite of baptism, then was Philip baptized as well as the eunuch; for the sacred writer says they BOTH went into the water. Here, then, must have been a rebaptism of Philip; and, what is at least singular, he must have baptized himself as well as the eunuch.

“All these considerations together show that the going down to the water and the going up from the water constituted no part of the rite of baptism itself; for Philip did the one and the other just as truly as the eunuch. As, then, neither the language allows us to construe the passage as signifying immersion and emersion, nor the circumstances permit us to interpret the passage thus, we have no good and sufficient grounds here to consider this example as making any determination with respect to the mode of the baptismal rite.” (Stuart on “Baptism,” pp. 94, 95, 96, 97.)

This is pretty good from a book published by Dr. Graves, and circulated as an immersion document! Here remark that this great Greek scholar says: “As, then, neither the language allows us to construe the passage as signifying immersion and emersion, nor the circumstances permit us to interpret the passage thus,” etc. This great author, who stands so high in the estimation of our immersionist friends, declares “that neither the language nor the circumstances permit us to interpret this passage” as favoring immersion!

The plain facts in the case are these: Here is a devout heathen riding along the road, reading the prophecy of Isaiah concerning Christ. A preacher of the gospel is walking along the same road. The Holy Spirit commands him to go and join himself to the chariot in which

this devout heathen is riding. He asks the preacher to explain to him what he is reading. The preacher proceeds to do this, and to preach Christ to him. He accepts Christ as his Savior; and then the preacher evidently explains the subject of baptism to him. As they drive along they come to "a certain water." What kind of "a water" we do not know, nor do we care. It may have been a stream, a pool, or a fountain. We do not care whether there was much or little water. It does not take "much water" to baptize in any *mode*. And he says: "See, here is water," or, "See water; what doth hinder me to be baptized?" Showing that baptism had been spoken of and explained to him by the preacher. He orders the driver to stop the chariot, and they both get out and go down to the water, and the preacher baptizes him. Doubtless he kneels down, and the preacher dips up the water with his right hand and *pours* or *sprinkles* the water on his head, and they come up from the water, and the preacher is "caught away by the Spirit of the Lord," and the man goes on his way rejoicing.

This is what any Methodist preacher would do under like circumstances. No preparation is made for immersion; no change of clothes either before or after the baptism, as that would have been necessary only in case of immersion.

Don't forget that this is the only instance in the New Testament where it is said "they BOTH went down to the water," and under the circumstances that was the most natural thing to do.

In confirmation of Prof. Stuart's position that "*katabaino eis*" could mean no more than "going down to the water," remember Liddell and Scott's definition of *eis* (*eis*): "Radical signification, *direction towards, motion*

to, on, or into," putting "motion to" first, in accord with its radical signification, "DIRECTION TOWARDS." Pickering gives it the same signification. Liddell and Scott is but an English translation of the great German Passow; so Prof. Stuart is sustained by the highest authority. It is thus proved that the expression "*katabaino eis*" exhausts itself when it takes the person "to the water," and not "into it." Our interpretation thus stands beyond impeachment.

It must not be forgotten that in the same prophecy from which the eunuch was reading, and only eight verses before the one he was reading, it is said of the Christ: "So shall He SPRINKLE many nations." (Isaiah lii. 15.) We know that Philip had explained baptism to the eunuch, and in the text from which he was preaching he found *sprinkle*, and that the Messiah should *sprinkle* the nations. This is certainly a reference to baptism, and Philip preached baptism to him from a text that declared he should SPRINKLE the nations! The baptism preached was *sprinkling*, and the baptism practiced was the same. It would have been strange indeed if Philip had preached baptism by SPRINKLING, and then turned around immediately and practiced it by IMMERSION!

But our immersionist friends tell us that the word translated "*sprinkle*" in this passage means "to *astonish*," and is so translated in the Septuagint. It is true that the Septuagint translates *nazah* "to astonish, or amaze," in Isaiah lii. 15; but we cannot correct the original Hebrew by an imperfect Greek translation. This word is used many times in the Old Testament, and is translated "SPRINKLE" in every other example of its use, and is translated "*sprinkle*" here in our English translation. Dr. Rice, in his debate with Mr. Campbell, says: "But the fact is stated by the Rev. A. Barnes, after careful ex-

amination of all the places in which the Hebrew word translated 'sprinkle' occurs in the Bible, that in every instance it means to SPRINKLE." ("Rice and Campbell Debate," p. 226.)

Paul's Baptism.

The next example of baptism in the New Testament that we will examine is that of Paul, Acts ix. 18: "And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose and was baptized.

According to this account, Paul was baptized in the house, standing up. There was no leaving the house, and running out to the rivers Abana or Pharpar, and no preparation for change of clothing preparatory to immersion, but a simple "standing up" while the baptism was performed. All the circumstances here are against the idea of immersion and in favor of affusion. No torturing of this passage can make it mean anything else than what it says: "Paul stood up and was baptized." The word *ἀναστὰς* (*anastas*), here translated "arise," means to "stand up, arise," etc. The commonly received text reads: "*παράχρημα καὶ ἀναστὰς ἐβαπτίσθη*" ("*parachrema kai anastas ebaptisthe*"), "and immediately he stood up and was baptized." Tischendorf omits the "*parachrema*," and uses only "*kai anastas ebaptisthe*," "and he stood up and was baptized." But this makes no difference; they both say, "he stood up and was baptized."

In Paul's own account of his baptism (Acts xxii. 16) he says Ananias said to him: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." "*Ἀναστὰς βάπτισαι*" ("*Anastas baptisai*"), "Stand up and be baptized." *Anastas* is from *anistemi*, which Liddell and Scott define, "to make stand

up, raise up, set up." Other lexicons agree with Liddell and Scott. Everything in the circumstances connected with the baptism of Paul prove that he was baptized in the house, standing up. In Paul's account of his baptism, baptism was in some way connected with the washing away of his sins. Sins are washed away only by the blood of Christ; but baptism is the outward emblem of the washing away of sins. In the chapter on "Baptism a Washing" we show that sins are washed away, in or by the blood of Christ, only by SPRINKLING! There is no other *mode* in the Scriptures of washing away sins but that of SPRINKLING the blood of Christ. What would be more natural or appropriate than that the emblem of this washing away of sins should conform in *mode* to the real washing? And this is what was done while Paul was standing in the house of Judas.

The Baptism of Cornelius, His Household, and His Friends.

The next example of Baptism in the New Testament we will examine is that of Cornelius, his household, and his friends, who were gathered in his house to hear the words of Peter. Acts x. 46-48: "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Here again we have a baptism with all the circumstances against the idea of immersion. The baptism of the Holy Ghost, the REAL baptism, they had just received, and it was performed by POURING! Peter, giving an account of this baptism (Acts xi. 15-16), says: "And as I began to speak, the Holy Ghost FELL ON THEM, AS ON US AT THE BEGINNING. Then remembered I the word of

the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." There is no question of this being the baptism of the Holy Ghost. All admit it. Those who deny that the baptism of the Holy Ghost remains in the Church admit that Cornelius, his household, and his friends were baptized with the Holy Ghost. When Peter witnessed this baptism of the Holy Ghost, this "POURING OUT" and "FALLING ON" them of the Holy Ghost, it immediately brought to his mind the words of Jesus. (Acts i. 5.) How did this baptism of the Holy Ghost, this "POURING OUT" and this "FALLING ON" of the Holy Ghost, suggest to Peter's mind the words of the Lord concerning John's baptism if John baptized by IMMERSION? Would the POURING OUT of the Holy Spirit upon the people suggest to the mind of an immersionist John's baptism? Does not the recollection of the words of the Lord concerning John's baptism and the promise of the baptism of the Holy Ghost prove that both John's baptism and the fulfillment of Christ's promise in the baptism of the Holy Ghost were by "POURING OUT," "FALLING UPON," and not by an *immersion into*? Would Peter, immediately after witnessing this baptism of the Holy Ghost by POURING, command them to be IMMERSÉD in token of this baptism by POURING? The thought is too incongruous to be entertained for a moment. Unquestionably Peter, in the baptism by water of Cornelius, his household, and his friends, followed the example set him by the Lord in baptizing them WITH the Holy Ghost, and had the water POURED UPON them in token of the baptism of the Holy Ghost, which they had just received. This is the only rational conclusion to which we can come.

The Baptism of Lydia and Her Household.

The next account of baptism in the New Testament is that of Lydia and her household, Acts xiv. 13-15, which reads as follows: "And on the Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

This place of prayer, or *proseuche*, was a large building, like an amphitheater, without roof, and seated, where the Jews and other devout persons went for prayer and worship where there was no synagogue. They were usually built by the sea, or by rivers, so that the worshipers could have the means of purification before prayer, either by sea-water or running water. These purifications were not *immersions*, but washings of their hands and *sprinkling* water upon their garments, as "Penelope *sprinkled* her clean garments before going to prayer, and Telemachus *washed his hands* at the hoary sea, before praying to Athena," and as Josephus tells us the translators of the Septuagint did—purified themselves every morning, by washing their hands at the sea. This custom of the Jews of purifying themselves before prayer or worship doubtless had its origin in the requirement of the law concerning the purification of the priests before entering the Tabernacle to offer sacrifices, to wash their hands and their feet (Exodus xxx. 18-21); or, as Josephus

says, "to wash their hands and sprinkle their feet," and he was himself a Jewish priest, and knew what their customs were. The idea that they immersed themselves before entering the *proseuche* for prayer is preposterous. This was a place of public gathering for both men and women. There were no dressing-rooms in which to change their clothes after purification, and they could not immerse themselves naked at a promiscuous gathering. Immersion was not thought of. These purifications were by the ordinary method among both the Jews and heathen—by WASHING THEIR HANDS and SPRINKLING water on their garments.

Lydia was awakened and converted under the preaching of Paul in the *proseuche*, and was baptized on the spot, before returning to the city; and after she was baptized, Luke says, "She besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us." She took them home with her from the *proseuche*, and they remained with her as guests while they remained in the city; and when they got out of the prison, they went to Lydia's house, and there had their final meeting with their converts before leaving the city.

All the circumstances indicate that she was not immersed. She certainly did not take a change of clothing with her to the *proseuche*. She as certainly would not have returned to the city and to her house in the city in her wet clothes, as she would have been compelled to do if she had been immersed. She was plainly not immersed, but baptized by affusion at the river's bank, where she had purified herself before going to prayer.

The Baptism of the Jailer and His Family.

The last example of baptism recorded in the New Testament is that of the Philippian jailer. The full account of the conversion and baptism of the jailer and his family is given in Acts xvi. 23-33: "And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Here we have a baptism in the middle of the night, in a prison, IMMEDIATELY after the conversion of the jailer and his family: "And was baptized, he and all his, straightway." The word here translated "straightway" is *παραχρημα* (*parachrema*), and is defined by Liddell and Scott: "*On the spot, forthwith, straightway.*" Pickering

defines it: "*Immediately, forthwith, at the present moment; as it were in the very act.*" Groves defines it: "*Immediately, directly, instantly, presently.*" Parkhurst defines it: "*Immediately, instantly.*" Greenfield defines it: "*On the spot, instantly, immediately.*"

This word allows no time to go out of the prison, down to the river, in quest of water sufficient to immerse in. Here was clearly a baptism, like that of the Pentecost and that of Paul, where immersion was utterly out of the question. Some of the water brought to wash the blood from the backs of Paul and Silas was doubtless used to baptize their new converts.

But the imagination and ingenuity of immersionists are indeed wonderfully fruitful in devising expedients to help out the cause of immersion in the difficult places in the Scriptures, where the plain language of the Word of God puts immersion out of the question, as in this case. They ask the question, apparently in triumph: "Does not the Scripture say that the jailer brought them out?" Certainly it does, but does that mean that he brought them out of the prison? Certainly it does not. Read again the narrative given by Luke carefully, and you will see that when Paul and Silas were put in prison, the jailer was "charged to keep them safely." He, having received that charge, "thrust them into the inner prison, and made their feet fast in the stocks." It was from this "inner prison," into which he had "thrust them," that he "brought them out" into that part of the prison where he had received them, and not out of the prison. It was here that the preaching, washing their stripes, and the baptisms took place. It was out of this apartment of the prison, into his own house (or apartments) that he brought them after the baptism, and "set meat before them." The house (or apartments) of the jailer was like

the houses or apartments of many of our jailers, a part of the prison. The jailer on awakening could see the prison doors were open, and Paul from the "inner prison" could see the jailer drawing his sword to kill himself, and the jailer could hear him as he cried, "Do thyself no harm: for we are all here." This shows that the jailer's house (or apartments) was so situated that, the doors being open, as they were at that moment, a man from the dungeon could see into the jailer's house.

The jailer could not have taken them out of the prison if he had so desired, for the guards who were stationed outside would have arrested him, and his life would have paid the forfeit. (Acts v. 23 and xii. 19.) So this attempt to get them out of the prison and down to the river fails. Immersion could not have been accomplished by this means.

But the genius of some of our immersionist friends has invented a bath-tub in the prison large enough to immerse the jailer and his family in! But they have forgotten that this was a jail, and not a palace or public bath-house. Every effort of our immersionist friends to get the jailer and his family immersed fails them, and they must accept the plain statement of the Word of God, that they were baptized in the jail, on the spot.

We have gone through the history of the New Testament baptisms, and we have found that the circumstances and the language used in every case stand against the idea of immersion, while in some of the cases, as in the case of the three thousand on the day of Pentecost, and the baptism of Paul and the jailer, both the language used and the circumstances utterly forbid the idea of immersion.

We hold to the unity of the *mode* or *action* of baptism, both of the baptism of the Holy Ghost and of water. We

do not believe that there were different *modes* practiced by the apostles. When we prove that in one or more cases baptism was unquestionably performed by affusion, we prove that this was the practice in every case. We do not believe that Christ baptized with the Holy Ghost by one *mode* and commanded us to baptize with water by another and totally different *mode*. We know that Christ always baptizes WITH the Holy Ghost by POURING OUT, FALLING ON, or SHEDDING FORTH; never by PLUNGING INTO or IMMERSION. No fact in the Bible is more clearly proven by the express declarations of the Word of God than is this. No fact is more positively stated by the Word of God than that the washing away of sins by the blood of Christ is always done by SPRINKLING, and not by *plunging* or *immersion*. Baptism is the outward symbol or emblem of the purification of the soul from sin by the blood of Christ, and the regeneration of the nature by the Holy Ghost.

This twofold cleansing of the soul in the process of salvation, which is symbolized in baptism, is beautifully expressed by Paul in his Epistle to Titus, iii. 5-6: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost: which He shed on us abundantly through Jesus Christ our Savior; that being justified by His grace, we should be made heirs according to the hope of eternal life."

The "washing of regeneration" is the washing away of past sins; the "renewing of the Holy Ghost" is the regeneration of the nature, the impartation of the new life. The result of this "washing" and "renewing" is salvation, purification from inward and outward sin, and baptism symbolizes this purification, this salvation.

Peter most beautifully and forcefully sets forth the relation of baptism to spiritual cleansing or purification in First Peter iii. 21: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ."

This is an express declaration that baptism does not save us by putting away sin. He expressly declares that sin is put away through atonement. (First Peter ii. 24.) But it is "the answer of a good conscience." It does not make the conscience good. That is done through the cleansing blood and renewing Spirit. Baptism is the outward answer to this inward purification. This is the relation baptism sustains to spiritual cleansing and purification throughout both Testaments; and reason demands that there should be a correspondence in the *mode* as well as in the design of baptism.

CHAPTER XII.

BURIED IN BAPTISM.

WHEN our immersionist friends are driven from every other position, they fall back on Romans vi. 1-6 and Colossians ii. 11-12 as their impregnable fortress, and say, "Does not Paul call baptism a burial, and how can we have a burial without immersion?" and they think their cause is won. After long and patient investigation, I have become fully convinced that there is no allusion to water baptism in these passages, and consequently no reference to the mode of baptism by immersion. Commentators usually assume that in these passages there is an allusion to the ancient practice of baptism by immersion. But ancient as that practice may have been, after the most painstaking examination of the subject for more than half a century, I can find no evidence that it was as ancient as the days of the apostles. There is certainly no evidence of this practice in the Scriptures, as we have seen and shall see as we proceed; there is no evidence of it in the earliest history of the Church.

The trouble with commentators generally has been, they have not given the baptism of the Holy Ghost the prominent place that it holds in the Holy Scriptures. Indeed, immersionists generally contend that the baptism of the Holy Ghost ceased altogether after the days of the apostles. In fact, they hold that there have been only two examples of the baptism of the Holy Ghost in the whole history of the Church of Christ—that of Pentecost and of the household of Cornelius. They seem to

forget that John's testimony to Jesus was, that His especial office was to baptize with the Holy Ghost, as his was to baptize with water.

In John i. 33-34 we read: "And I knew him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." Here it is plainly affirmed that the mission of Christ was to baptize with the Holy Ghost. And in Matthew iii. 11, Mark i. 8, and Luke iii. 16 John declares: "I indeed baptize *you* with water, . . . He shall baptize *you* with the Holy Ghost." The same *you* that I have baptized with water, *HE* shall baptize with the Holy Ghost. This is plainly a promise of the baptism of the Holy Ghost to all believers in all time, and not a few on the day of Pentecost and in the house of Cornelius. If the baptism of the Holy Ghost was confined to a few select ones, on these two occasions, then this promise has never been fulfilled.

Again, Peter on the day of Pentecost declared that the baptism of the Holy Ghost received on that day was the beginning of the fulfillment of Joel's prophecy: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Here the baptism of the Holy Ghost, received on the day of Pentecost, is promised to all believers in all ages, and not the privilege of a select few.

In Hebrews vi. 1-2 we have "the doctrine of BAPTISMS" among the principles of "the doctrine of Christ": "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on

of hands, and of resurrection of the dead, and of eternal judgment." These six principles of the "doctrine of Christ" are permanent and abiding in the Church. BAPTISMS, like repentance, faith, laying on of hands, resurrection of the dead, and eternal judgment, are permanent and abiding principles.

In First Corinthians xii. 13 Paul affirms that all believers are put into Christ by the baptism of the Holy Ghost. He says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." If we are in Christ, we have been put into Him by the baptism of the Holy Ghost; and if we have not been baptized with the Holy Ghost, we are not in Him, and have neither part nor lot with Him.

These two baptisms are among the permanent and abiding principles of "the doctrine of Christ"—the baptism of the Holy Spirit, which purifies the heart and puts us into Christ, and the baptism of water, which is the sign of this inward purity; it necessarily follows that where a saving efficacy or a putting into Christ is ascribed to baptism, it must be the baptism of the Holy Spirit, for it alone saves and puts into Christ.

With these facts of the Holy Scriptures before us, we are prepared to examine Romans vi. 1-6 and Colossians ii. 11-12, and get a true and Scriptural interpretation of them.

Romans vi. 1-6 reads: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the

glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

We ask the reader to note particularly the language here used. Paul is talking about a death to sin, and the obligation of those who are dead to sin to lead a new life. In enforcing this great gospel truth, he says: "Know ye not, that so many of us as were baptized INTO JESUS CHRIST were baptized INTO HIS DEATH?" The baptism of which He speaks was a baptism "INTO JESUS CHRIST," not a baptism INTO WATER. There is no WATER in this baptism at all. It is also a "baptism INTO HIS DEATH." What baptism is it that puts us INTO CHRIST and INTO the benefits of His death? for that is what is meant by being "baptized INTO HIS DEATH." Paul answers this question—the same Paul who wrote Romans vi. 3: "For by ONE SPIRIT are we all baptized INTO ONE BODY"—the ONE BODY OF CHRIST. This settles the question as to the baptism here spoken of. It is the baptism of the Holy Spirit, and not the baptism of water. The next verse affirms that the baptism and the burial are not the same, but that the baptism is the agent by or through which the burial is effected: "Therefore we are buried with Him [*dia*] through baptism INTO DEATH." The burial is INTO DEATH, not INTO WATER. Here the supposed allusion to a burial in *immersion* breaks down altogether.

In this burial there is no resurrection out of that into which these Roman Christians had been buried—they were still buried at the time this epistle was written, and a resurrection out of that INTO which they had been buried would have been an apostacy from Christ. Here

the supposed allusion to baptism by *immersion* fails again, for in immersion there must be a resurrection OUT OF THAT INTO WHICH the person had been buried. These Roman Christians were walking in newness of life while buried INTO the death of Christ by or through baptism, so that the burial and the resurrection to the new life existed at the same time.

Next we have the figure of planting, or grafting, to represent our death to sin and newness of life. Verse 5: "For if we have been planted [or grafted] together in the likeness of His death, we shall be also in the likeness of His resurrection." What, we ask, was the likeness of Christ's death to our being "planted" or grafted into Him in a spiritual sense? There can be no physical likeness to immersion alluded to here, yet all this is accomplished by or through baptism. In the next verse he says: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." We ask again, Could there be any physical likeness between Christ's crucifixion on the cross and our spiritual crucifixion with Him, and IMMERSION in water? Yet all these things were accomplished by the baptism here spoken of. The whole idea of an allusion to the *mode* of physical baptism here drops out, and the effects of the baptism of the Holy Spirit, by which all these results are accomplished, becomes apparent, and proves that the *mode* of baptism by *immersion* was not alluded to in this passage, nor was it in the mind of the apostle when he wrote it; but that he was speaking of the baptism of the Holy Spirit by which all these results are accomplished.

Turn now to the parallel passage, Colossians ii. 11-12: 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins

of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

Here it is plain that the circumcision of verse 11 and the baptism of verse 12 are one and the same. The passage clearly shows this. The circumcision, all admit, was a *spiritual*, and not a *physical* one. It was "*the circumcision of Christ, made without hands*," and was the putting off the body of the sins of the flesh. The baptism of verse 12 then must be the baptism of the Holy Spirit, and not of water, and consequently can have no reference to the *mode* of *physical* baptism by *immersion*. The *ἐν τῷ βαπτίσματι* (*en to baptismati*) must mean the same as *δια τῷ βαπτίσματος* (*dia to baptismatos*) in Romans vi. 4. That is, *ἐν* (*en*) is dative of instrument, and should be translated "BY," as it is once in verse 11, and "WITH" once. The burial is the same in both passages, for the same man is writing about the same thing. "Buried BY baptism" must be the proper rendering of this passage. The authorized version makes Paul contradict himself. The burial in Romans vi. 4 is not the baptism, nor is it "IN baptism," but "THROUGH baptism." In Colossians ii. 12, in the commonly received version, the burial is "IN baptism." But that the burial in Colossians is a spiritual one, like the burial in Romans, "INTO the benefits of Christ's death," is demonstrated by the antithesis—the resurrection. "Buried with Him BY baptism, wherein ye are also risen with Him THROUGH THE FAITH OF THE OPERATION OF GOD." The resurrection is unquestionably a spiritual one, and it follows that the burial must also be a spiritual one, and the baptism which accomplished both must be a spiritual baptism—the baptism of the Holy Spirit, and not the baptism of water.

While this, I admit, is not the usual interpretation of these passages, I do not stand alone. Prof. MOSES STUART takes the same view of these passages. I quote from Dr. J. R. Graves' edition. He says:

“Most commentators have maintained that *συνετάφημεν* [*sunetaphemen*] here has a necessary reference to the *mode* of literal baptism, which they say was by *immersion*; and this, they think, affords ground for the employment of the image used by the apostle, because *immersion* (under water) may be compared to a *burial* (under the earth). It is difficult, perhaps, to procure a patient rehearing for this subject, so long regarded by some as being out of fair dispute. Nevertheless, as my own conviction is not, after protracted and repeated examinations, accordant here with that of commentators in general, I feel constrained briefly to state my reasons.

“(a) The first is, that in the verse before us there is a plain *antithesis*—one so plain that it is impossible to overlook it. If, now, *συνετάφημεν* [*sunetaphemen*] is to be interpreted in a *physical* way—*i. e.*, as meaning baptism in a physical sense, where is the corresponding *physical* idea in the opposite part of the antithesis or comparison? Plainly there is no such *physical* idea or reference in the other part of the antithesis. The *resurrection* there spoken of is entirely a *moral, spiritual* one; for it is one which Christians have already experienced during the present life, as may be fully seen by comparing vs. 5, 11, below. I take it for granted that after *ἡμεῖς* [*emeis*] in v. 4, *ἐγερθέντες* [*egerthentes*] is implied; since the nature of the comparison, the preceding *ὡς ἠγέρθη Χριστός* [*hoos egerthe Christos*] and v. 5, make this entirely plain.

“If we turn now to the passage in Colossians 2:12 (which is altogether parallel with the verse under examination, and which has very often been agitated by

polemic writers on the subject of baptism), we shall there find more conclusive reason still to argue as above respecting the nature of the *antithesis* presented. 'We have been buried with [Christ] by baptism.' What now is the *opposite* of this? What is the kind of *resurrection* from this grave in which Christians have been buried? The apostle tells us: 'We have risen with Him [Christ] by faith wrought by the power of God' [τῆς ἐνεργείας τοῦ Θεοῦ (*tes energeias tou Theou*)], who raised Him [Christ] from the dead.' Here there is a *resurrection by faith*; *i. e.*, a *spiritual, moral* one. Why, then, should we look for a *physical* meaning in the antithesis? If one part of the antithesis is to be construed in a manner entirely *moral* or *spiritual*, why should we not construe the other in like manner? To understand *συντάφημεν* [*suntaphemen*] then, of a *literal burial under water*, is to understand it in a manner which the laws of interpretation appear to forbid.

. . . .

'For these reasons I feel inclined to doubt the usual exegeses of the passage before us, and to believe that the apostle had in view only a burying which is *moral* and *spiritual*, for the same reasons that he had a *moral* and *spiritual* (not a physical) resurrection in view, in the corresponding part of the antithesis.

'Indeed, what else but a *moral burying* can be meant when the apostle goes on to say, 'We are buried with Him [not by baptism only, but] *by baptism INTO HIS DEATH*'? Of course it will not be contended that a *literal physical* burying is here meant, but only a *moral* one. And although the words *INTO HIS DEATH* are not inserted in Colossians 2: 12, yet as the following verse there shows, they are plainly implied.

'When the apostle says, then, in Colossians 2: 12, 'συντάφέντες αὐτῷ ἐν τῷ βαπτίσματι' [*Suntaphentes auto en to*

baptismati’], I understand him as employing ἐν τῷ βαπτίσματι [*en to baptismati*] in the dative, in order to signify the occasion, means, etc., in like manner as the dative is elsewhere used in a similar way. Thus, when it is said, ‘He shall baptize you ἐν πνεύματι ἁγίῳ καὶ πυρὶ’ [*en pneumati agio kai puri*’], or ‘ἐν πνεύματι’ [*en pneumati*’] simply—e. g., Matthew 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 11: 16, or when it is said, ‘We have all been baptized into one body, BY ONE SPIRIT, ἐν ἐνὶ πνεύματι’ [*en eni pneumati*’] the meaning cannot be that we have been plunged or immersed into one Spirit, or into one fire, but that by means of these we have been spiritually baptized, or that the Spirit has been copiously poured out upon Christians.” (Stuart on “Baptism,” pp. 97, 98, 100, 101, 102, 103, 104, 106.)

But when we come to examine the case fairly, what resemblance can we see between the death, burial, and resurrection of Christ and the immersion of a human body under water? Plainly there can be no *physical* likeness between His death on the cross and immersion in water. Paul says (Romans vi. 5): “For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” “Planted together”—with Him. What physical likeness is there between the death of Christ on the cross and immersion? *Physical* likeness is here utterly out of the question, and will not be contended for, for a moment. And yet this planting together in the likeness of His death is ascribed to being “buried WITH HIM by baptism INTO DEATH.” (Verse 4.) But we ask again, What *physical* likeness is there between the *burial* of Christ in Joseph’s new tomb, hewn out of a rock, with niches cut on the sides to lay the bodies in (Matthew xxvii. 60), and the *immersion* of a human body *under water*? Remember the body of Christ was not cov-

ered up, but laid in the tomb, probably in one of the places cut in the sides of it, as receptacles for the bodies of the dead. The tomb was closed by a large stone cut to fit the door as a shutter. What *physical* likeness is there between such a *burial* and an *immersion under water*? It takes a tremendous amount of ingenuity and a great stretch of imagination to see any likeness whatever between the two!

Again, we ask, What *physical* likeness is there between the resurrection of Christ getting up and walking out of the tomb and a human body being raised up out of the water by a human administrator? Plainly there is no *physical* likeness between the *burial* and *resurrection* of Christ and the *burial* and *resurrection* of a human body by *immersion in water*.

This is a letter addressed to the Romans. What likeness was there between the burial of the Romans and immersion in water? The Romans usually burned the bodies of their dead, and gathered up their ashes and put them in an urn, and placed the urn in a tomb or a room prepared for that purpose. Could they have understood that there was any *physical* likeness between their *mode* of burial and *immersion in water*? Can any likeness be seen between *our mode* of burial and *immersion*? If there is any likeness at all between baptism and such a *mode* of burial, it would be to baptism by pouring, for the earth is *poured* upon the body, and not the body *plunged* into the earth. Plainly there can be no *physical* likeness between any of these *modes* of burial and *immersion in water*. The likeness is wholly imaginary—an after-thought, to find some sort of justification for *immersion* in the Word of God.

Baptism nowhere represents death, but life—not the corruption of the grave, but the purification of the heart

by the Holy Spirit. The idea that baptism was designed to represent the *death, burial, and resurrection* of Christ was unknown in the primitive Church, and was not thought of until it was brought forward to find some sort of support for the practice of *immersion for baptism*; and as the first immersion practiced was trine immersion, the three dips were supposed to represent the three days that Jesus lay in the tomb! But what did the *three resurrections* represent? Christ arose but once; but in trine immersion there were *three resurrections*. We ask, What did they represent? Christ was *buried* but once; but in *trine immersion* there were *three burials*. What did these *burials* represent? The ingenuity of these ancient immersionists could invent a theory to justify their three dips to represent the three days in which the body of Jesus lay in the tomb, but it was unable to invent any theory or explanation of *three resurrections* of their baptism!

These old immersionists baptized their candidates naked; they reasoned thus: "Baptism is a washing, and it ought to be a washing of the body, and not of the clothes"; and hence they stripped their candidates as naked as they were born to baptize them. Let no man say this is a slander on these old primitive immersionists, for Dr. RICHARD ROBINSON, the great Baptist historian, in his "History of Baptism," says: "Let it be observed that these primitive Christians BAPTIZED NAKED. Nothing is easier than to give proof of this by quotations from the authentic writings of the men who administered baptism, and who certainly knew in what way they themselves performed it. THERE IS NO ANCIENT HISTORICAL FACT BETTER AUTHENTICATED THAN THIS." (Robinson's "History of Baptism," p. 113.)

No sensible man can for a moment believe that any such indecent and immoral practice as this prevailed in the apostolic Church; and as we find it always connected with immersion, it is strong presumptive proof that immersion itself originated in the same superstition that did these accompaniments, all of which sought to make the simple rite of baptism more impressive.

CHAPTER XIII.

BAPTISM A WASHING.

BUT THE QUESTION is asked: "Is not baptism a washing, and does not that necessarily imply an *immersion*? for how can there be a *washing without an immersion*? A few drops of water *sprinkled* upon the head is not a washing." We answer: Neither is an immersion a washing, if you take washing in a *literal* sense. If the washing of baptism must be taken in a *literal* sense, then much more is necessary than a simple dip in the water. But if the *washing* of baptism is understood as a *religious washing*, which it is, and must be so understood, then it may be a *sprinkling*; for nearly all the *religious washings* or baptisms of the Jews were *simple sprinklings*, and not one personal immersion was among them. We have seen that Paul, in Hebrews ix. 10, declares the law was made up principally of "divers baptisms"; and in the same connection he speaks of these *baptisms* as SPRINKLINGS. It is only when we connect the idea of a *literal* physical washing of the dirt from the body, or washing clothes, that we get the idea of *immersion* connected with the *washing of baptism*.

The recklessness of some of the over-zealous advocates of immersion may be seen in a statement made by Mr. Braden in his debate with me, page 45, where he says: "The only way water was ever applied in the law for cleansing was by a bathing in water, or immersion. The water of separation or purification was not the element water alone. God never commanded the element water

alone to be sprinkled on any person for any purpose, ceremonial or religious. The washing spoken of in all these cases—washing as *baptidzo* is rendered in our version—is immersion. They were immersions, and *baptidzo* is used because it means immerse, and it ought to be translated ‘immerse’ in all these cases.”

There are three things in this quotation to which we wish to call attention:

1. Mr. Braden’s statement, “The only way water was ever applied in the law for cleansing was by a bathing or immersion.” This is utterly untrue. Aaron and his sons were cleansed or purified by simple water, by being washed at the door of the Tabernacle, “in the presence of all the congregation.” (Leviticus viii. 3-6.) Here was simple unmixed water, and the washing could not have been done “by a bathing of the whole body or immersion.” In Exodus xxx. 17-21 God made a perpetual statute, that the priests should always cleanse themselves by washing their hands and feet out of the little laver, or, as Josephus (who was himself a priest) says, “wash their hands, and sprinkle their feet,” before entering into the Tabernacle, “lest they die.” The word here translated “wash” in the Septuagint is *nipsoontai*.

In Leviticus xv. 11 we read: “And whosoever he toucheth that hath the issue, and hath not rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until even.” Here a man is cleansed by “rinsing his hands in water.” The word translated “rinsed” is *neniptai*; in the Septuagint it is *νένιπτται ὕδατι* (*neniptai hudati*), “rinsed WITH water.” The water was poured upon the hands, and not the hands dipped in the water. Here is a cleansing of the person by pouring simple water on the hands. What becomes of Mr. Braden’s statement in the face of these precepts

of the law in regard to cleansing by POURING or *sprinkling* simple water on the unclean person?

In Leviticus xv. 5, 6, 7, 8, 10, 11, 12, 16, 17, 18, 21, 23, and 27 we have various cleansings described, all of them with pure, *simple water*. While in our version these examples read, "and shall bathe himself in water," in the Septuagint in every case it is *καὶ λούσεται ὕδατι* (*kai lousetai hudati*), the simple dative, and can only be translated properly, "and shall wash WITH water." Sometimes our translators render it, "wash IN water," and sometimes, "bathe IN water"; but the preposition is never used; it is SIMPLE DATIVE: *lousetai hudati*, "shall wash WITH water." The truth is, not one of these washings or purifications was performed by "bathing IN water." Our translators had no authority, in either the Septuagint or the Hebrew, or the customs of the Jews, to translate any of these cases, "shall bathe IN water." In verse 16 they translate "*kai lousetai hudati pan to soma*," "then he shall wash all his flesh in water." And in verse 11 they translate "*kai lousetai to soma hudati*," "and bathe himself in water." Why translate *lousetai* "WASH" in one verse and "BATHE" in the other? In fact, in all the other cases in this chapter where it is, in our version, "bathe himself in water," *himself* is in italics, showing that it is always supplied, and not in the original. It is also not in the Greek. *Kai lousetai hudati* is simply, "and shall wash WITH water."

2. It must not be forgotten that the Jews never "bathed IN water," unless in the sea or a running stream. They never bathed in a bath-tub as we do. If a bath-tub or any other vessel was used, it was used simply as a receptacle to catch the water that was poured over the body while standing or sitting in it. Living (that is, running) water was not to be had in Palestine in a large

part of the country and for a large portion of the year. Their water supply was mainly obtained from wells and cisterns and artificial pools. They could not and would not immerse themselves in their wells, cisterns, and pools, which held the water for drinking and cooking purposes, for this would have made it *ceremonially* and *literally* unclean and unfit for the ordinary purposes of life. The following quotation from Rev. E. B. FAIRFIELD, D.D., will throw much light on this subject:

“The word [*louo*] often and more strictly means a bath? And this suggests the very interesting and pertinent question as to what was the ancient method of bathing. For, as you know without any doubt, Baptist writers generally insist that bathing implies immersion. . . . It is a groundless assumption. I think whoever studies the subject thoroughly will find it true that in all Eastern bathing, in both ancient and modern times, it was regarded as a matter of chief importance that the water should be *in motion*. This was especially so among the Jews. The water applied to the ashes was to be running water, as seen from the quotation above. (Numbers 19:17.) In the Hebrew it is literally ‘living water.’ (See marginal reading in Numbers 19:17; Leviticus 14:50, 51, 52.)

“This was the idea with the Greeks and Romans, as illustrated by their baths, as described by Dr. William Smith in his Dictionary of Greek and Roman Antiquities. ‘It would appear,’ as he says, ‘from the description of the bath administered to Ulysses in the palace of Circe, that the vessel did not contain water itself, but was only used for the bather to sit in while the water was POURED OVER HIM. The water was heated in a large caldron, under which the fire was placed, and when sufficiently warmed,

was taken out in other vessels, and poured over the head and shoulders of the person who sat in the bath-tub.'

'Dr. Smith further says: 'On ancient vases, on which persons are represented bathing, we never find anything corresponding to a modern bath in which persons can stand or sit; but there is always a round or oval basin resting on a stand, by the side of which those who are bathing are represented standing undressed and washing themselves.'

"Confirmatory of this is a description given by Plutarch of bathing among the Greeks, in which he says: 'Some give orders to throw the water on cold; others warm.'

"Wilkinson, in 'The Manners of the Ancient Egyptians,' speaks of a painting in an old tomb at Thebes, which represents a lady at the bath, in which one of her attendants is pouring water from a vase over her head.

"Travelers in the East find the same custom even when persons resort to a river for bathing. It is not for immersion, but for running water, which is thrown, poured, or sprinkled upon the bather. WATER IN MOTION seems everywhere to be sought for." (Fairfield's "Letters on Baptism," pp. 92, 93, 94, 95.)

What becomes of Mr. Braden's statement in the face of these facts? Every one of these purifications was done WITH water—not one single *immersion* among them—not a single *personal immersion* required or enjoined by the law of Moses.

We want to call attention to another fact in the time of our Lord. In John ii. 6 we read: "And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." It is apparent from this, that the master of a feast among the Jews made provision for the guests to

have ample means for purifying themselves, not only for washing their hands before eating, but also during and after their meals, and for those who came from the markets, or from a crowd, when it was necessary that they should purify or baptize themselves, not only by washing their hands, but by sprinkling their clothes. There was ample provision for the baptism or purification of all the guests, but there was no provision for their IMMERSION.

We know that they washed their hands not by DIPPING THEM. A clean person dipped the water from the water-pots with a small vessel, and *poured* it upon the hands or *sprinkled* it upon the clothes of the person. If defiled hands had been dipped into the water-pots, both the water and the pots would have been defiled, and the water would have been thrown out and the pots would have been broken. (Numbers xix. 22; Leviticus xv. 12.)

In Second Kings iii. 11 we read: "Here is Elisha the son of Shafat, who *poured* water on the hands of Elijah." Elisha was the servant or minister of Elijah, and when Elijah washed his hands, Elisha *poured* the water on them. This shows the custom in *washing the hands* among the Jews. We have seen the same custom referred to by Sozomen, when speaking of the acts of the Empress Helena, who, he says, "assembled the sacred virgins at a feast, ministered to them at supper, presented them with food, **POURED WATER ON THEIR HANDS**, and performed other similar services customary on such occasions." This shows the custom of **POURING** water on the hands in purifications at feasts. The same custom prevails to-day in Bible lands. Dr. FAIRFIELD says:

"The method of washing hands at the present day as I found it in Syria and in Turkey is very suggestive of what there is every reason to believe was the custom in

Bible lands and Bible times. If you enter a house, the servant appears with a washbowl and pitcher. But you are never expected to pour water into the bowl and wash, as our habit is. The empty bowl is put into a place convenient for you to hold your hands over it, the attendant then pours the water on your hands, and you wash them with soap or without, and the dirty water falls into the bowl. It would shock every Oriental idea were you to dip your hands into the bowl unless you were without possible means of doing otherwise. The water poured from the pitcher becomes running water, and your hands are cleansed in that way." ("Letters on Baptism," p. 107.)

Dr. Fairfield gives us a quotation from Mr. M. C. HAZARD, of a conversation between him and a Jewish rabbi concerning Mark vii. 3, reported in *The Congregationalist*. Mr. Hazard says:

"It was a feeling that the real explanation of this passage had not yet been reached that led me several years ago to take the passage to a noted Jewish rabbi for interpretation. He read it in the Greek, and then contemptuously said: 'It is evident that Mark did not know what he was talking about.' Catching my breath at such an easy disposition of the matter and of the author of the second Gospel, I approached the subject from a new direction. I asked the rabbi whether it was true that now the Pharisees do not eat except as they first baptize their hands. He replied in the affirmative, and, on my request for more information, said: 'But we do not baptize them as you do in a quiet pool, but in running water, either in a natural stream or in water flowing from a hydrant, or in water poured from some vessel by main strength from one hand upon the other.' The expression 'by main strength' immediately caught my atten-

tion, and I said to him: 'Rabbi,^f I thought that you said that Mark did not know what he was writing about. When he says "from the fist," doesn't he mean exactly what you have now said? Ordinarily it would have been impossible in Mark's day for anyone to have baptized his hands at home in running water, except as he poured it out of some pitcher or basin "from the fist" upon the other hand.' The rabbi thought for a moment, a d, with a candor which much commended this modern Pharisee, said: 'I was wrong; that is what Mark did mean.' "

Mr. Hazard then goes on to say: "The rabbi had awakened my curiosity in saying that the Jews never baptized their hands except in running water, and I asked him for the reason of that. His reply was, that 'still water represents death and corruption, and running water life and the quickening influences of God's Spirit.' 'In any of their ceremonial lavations,' I inquired,^g 'do any of the Jews lay any emphasis upon the amount in which they baptize?' 'None; the tiniest stream of water would suffice for the most complete ceremonial lavation.'" (*Ibid.*, pp. 108, 109, 110, 111.)

Two things we want to call particular attention to in the testimony of this eminent Jewish rabbi:

(1) For all their ceremonial purifications, the Jews must have RUNNING water. If they have no natural stream or hydrant, they make it RUN by POURING it from a pitcher or some other vessel.

(2) The AMOUNT of water for their baptisms cuts no figure. The tiniest stream flowing from a hydrant, or poured from a pitcher or other vessel, is sufficient for the most complete baptism of the person.

What becomes of the idea of immersion in the Jewish baptisms in the light of the testimony of this eminent rabbi?

The real washing from sin is IN or BY "the blood of the Lamb"; and that washing is always done by "SPRINKLING," never by PLUNGING or IMMERSION. We have much of *plunging* in "the fountain of blood" and in "the cleansing stream" in our hymns, but not a word of it in the WORD OF GOD! All such expressions ought to be taken out of our hymns, for they are false and misleading, and teach our young people a false theology in regard to the method of purification from sin, and suggest the idea of *plunging* or *immersion* as the proper *mode* of baptism, as the emblem of the purifying of the soul from sin by *plunging* in the *fountain* or *stream* of *spiritual cleansing*.

In Revelation i. 5 we read: "Unto Him that loved us and washed us from our sins in His own blood." Here we have *λύσαντι* (*lusanti*), from *louo*, to wash. In Revelation vii. 13-14 we read: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Here we have *καὶ ἔπλυναν* (*eplunan*), from *πλυνο* (*pluno*), to wash. In First Corinthians vi. 11 we read: "And such were some of you; but ye are *washed*, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Here we have *ἀπελουσεσθε* (*apelousesthe*), from *louo*, to wash. Here we have both *louo*, to wash in a general sense, and *pluno*, to wash clothes, used to express the "washing away of sins."

The question, then, is: How is this *washing* of the soul from sin, and this *washing* of the robes of the saints, which is the same thing, accomplished? What is the *mode* of this washing?

In Hebrews x. 22 we read: "Let us draw near with a true heart in full assurance of faith, having our hearts SPRINKLED from an evil conscience and our bodies washed with pure water." Here the washing of the heart "from an evil conscience" is declared to be done by SPRINKLING. That is the *mode* of this *washing*.

In First Peter i. 2 we read: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and SPRINKLING OF THE BLOOD OF JESUS CHRIST." Here, again, the *washing* from sin "in the blood of the Lamb" is done by SPRINKLING.

In Hebrews xii. 24 we read: "And to Jesus the mediator of the new covenant, and to the blood of SPRINKLING, that speaketh better things than the blood of Abel." Here the blood of the Lamb, that washes away sins, is called "THE BLOOD OF SPRINKLING." And it is never applied by any other *mode* but SPRINKLING.

Let not immersionists say any more, that a religious washing must necessarily imply an *immersion*, for here the most important *religious washing* in the universe, the washing of the soul from sin, is uniformly done by SPRINKLING! Don't forget that both *louo* and *pluno* are used to express this *washing*, which is always done by SPRINKLING! We need hardly to call the attention of the reader to the fact that the preposition *ἐν* (*en*) in both the passages from Revelation is used in the instrumental sense, and should have been translated "with." That would have accorded with the fact, as well as with the proper rule of language; for the heart is *sprinkled* WITH the blood, and not *sprinkled* IN it.

In the cleansing of the soul from sin, both parts of the purification are done by affusion. The washing away of sin by the blood of the Lamb is done by SPRINKLING.

The renewing of the heart by the Holy Ghost is done by POURING. (Titus iii. 5-6.)

Now we ask: If the real washing, the washing away of sin from the soul, is done by SPRINKLING, and the renewing or regeneration of the heart is done by POURING, by what rule of analogy, logic, fitness of things, or common sense would you have the emblem of this cleansing and purification done by immersion? Ought there not to be agreement between the thing done within and that which is the outward emblem of it in *mode*? If the inward, spiritual washing can be and is done by SPRINKLING or AFFUSION, cannot and ought not the outward washing which represents it be done by AFFUSION? Would not this be the appropriate way to represent it? It seems to me that no argument could be made clearer to prove anything than the argument here is to prove that the *religious washing* of baptism is Scripturally performed by AFFUSION. But someone may say: "You have two modes of baptism—SPRINKLING and POURING, and to be Scriptural you must baptize every candidate by both *modes*." To this we reply: There is no difference as to *mode*. As we have shown in another place, the *mode* is the same. There is only difference in degree. Of a light shower we say, "*It sprinkles*"; of a heavy shower we say, "*It pours*." But the *mode* is the same. So this objection is groundless.

I want to call attention again, in this connection, to the fact that the Jewish *baptisms, washings, or purifications* were nearly all SIMPLE SPRINKLINGS. Take the case of purifying from a dead body, in The Wisdom of Syriac, xxxiv. 30: "He that is *baptized* from a dead body, and touches it again, what is he profited by his *washing*?" Here the baptism from a dead body is called "a *washing*," and yet that *baptism* or *washing* was a *simple sprinkling*

of the water of separation on him, on the "third day and on the seventh day," and he was clean. (Numbers ix. 12-13.) Here a ritual washing was done by SPRINKLING. *Baptizomenos* and *loutro* are both used to express an act of SPRINKLING. Baptism as a washing is thus proven to be an act of SPRINKLING.

CHAPTER XIV.

ONE LORD, ONE FAITH, ONE BAPTISM.

THERE IS one more passage in the New Testament that is looked upon by immersionists as decisive in regard to their *mode* of baptism. It is Ephesians iv. 5. We will quote the connection from verses 3-6: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

What connection this passage can have with the *mode* of baptism I am utterly unable to see. Neither *water* baptism nor its *mode* is the subject under consideration by the apostle, but the spiritual unity of the Church, as anyone can see by an examination of the passage. There is just as little ground to bring forward this passage as a proof text in favor of immersion as Mr. Campbell had to bring it forward as a proof text in favor of baptism "for the remission of sins"; and yet he did it. It is the sixth and last passage that he adduces to prove that baptism "is for the remission of sins." His argument is: "Now, if there be but one baptism—and it appears that both the New Testament dispensations of baptism, by John and by the apostles, clearly affirm a connection between baptism and remission of sins—must it not follow that the only divinely instituted baptism is for the remission of sins?" This argument is founded upon an "if," and an "if," and is worth just as much as the

“ifs” upon which it is founded. There is no more connection between this passage and the remission of sins than there is between it and an eclipse of the moon. Nor is there any more relation between it and immersion than there is between it and the remission of sins. Yet Mr. Campbell could see remission of sins wherever he could see the word “baptism,” and our immersionist friends can see immersion wherever they can see the word “baptism,” notwithstanding we have given example after example in the Scriptures where it means to SPRINKLE or to POUR, and not a single case can they give where it *necessarily* means to *immerse* in all the Bible. But the strong point they make with their ignorant followers on this passage is, they tell them that we have three baptisms, *sprinkling*, *pouring*, and *immersion*, and the Bible says there is “ONE baptism,” and that is *immersion*, and they have it. With them baptism is *mode* or *action*, and *nothing else*. With us it is a *purification*, and *mode* has nothing to do with its essence.

But this passage does not say that there is “but ONE baptism” in the Church of God. Read the passage carefully, and you will see that this is a forced construction of the passage. Remember that in a former chapter I proved by the Word of God that there are two baptisms among “the principles of the doctrine of Christ” that abide permanently in the Church: the baptism of the HOLY GHOST, by which we are “baptized into Jesus Christ, into His ONE body” (First Corinthians xii. 13); and the baptism of water, in token that we have received that baptism that has purified us and put us into Christ. So this interpretation must fail.

Now, if our immersionist friends contend that this passage teaches that there is “but one baptism” in the Church of Christ, then I must insist that *this ONE baptism*

is the baptism of the Holy Ghost, and not the baptism of water, and the passage will bear me out in my contention, for it is the *spiritual* unity of the Church that is here being illustrated by the apostle. "Endeavoring to keep the UNITY OF THE SPIRIT." Here there can be no question of the nature of the "UNITY" Paul is speaking of. It is not an organic unity of the body of Christ, but it is a *spiritual unity*. How is this spiritual unity accomplished? Paul answers himself: "For by one Spirit are we all baptized into one body." It is plain that Paul is here speaking of that "ONE baptism" that makes us "ONE BODY," and that is the REAL baptism—the baptism of the Holy Spirit, of which water baptism is the symbol. So this passage has no reference to the mode of baptism by *immersion* or by any other *mode*.

But the charge that we practice three baptisms, while Paul says "ONE baptism," has great weight with ignorant minds, and we are partly to blame for it, in admitting that *immersion*, *sprinkling*, and *pouring* were all practiced by the apostles, and in that sense *are Scriptural modes* of baptism. With immersionists, I believe and am sure that there was but "ONE" mode of baptism practiced by the apostles, and that mode was AFFUSION, and not IMMERSION.

After the most painstaking and careful investigation for more than a half-century, I have been unable to find a single particle of evidence that immersion was ever practiced in the whole history of Bible baptisms, from Moses to the end of the apostolic age, but all to the contrary. "Well," says one, "why do you practice *immersion* at all then?" I frankly confess that it is an inconsistency that may be defended only on the ground that the *mode* is not essential to the ordinance. In my opening

speech in my debate with Mr. Braden, in Vienna, Ill., in August, 1868, I said:

“It is well known that we hold that no specific *mode* is essential to the Christian ordinance. Baptism, we contend, may be performed properly and Scripturally by a diversity of *modes*: by *pouring*, *sprinkling*, or by *immersion*, *once*, *twice*, or *thrice*. The *mode* we consider not essential to the thing. Baptism is one thing, while its *mode of administration* is quite another thing. But while I admit that *immersion* may be Scriptural baptism, I do not admit that it is Scriptural in the sense of it being an *apostolic institution*. *I do not admit that John the Baptist ever immersed anybody; I do not admit that it was ever practiced in apostolic times; and the only ground upon which I can admit it to be Scriptural is that the Scriptures leave the mode undetermined.*” (“Braden and Hughey Debate,” pp. 8-9.)

That was thirty-eight years ago. I wish to modify the last clause of the last sentence. After thirty-eight years of further study, *I cannot admit that the Scriptures leave the mode undetermined*. I think they determine the question of the *mode* of baptism as fully as anything can be determined by evidence, and hence I wish to modify that statement.

If this passage refers to *mode* when it says “one baptism,” then it means the “ONE” *modē* by which God always administered it, whether by water, as in the case of the Israelites (First Corinthians x. 2), or by the Holy Spirit (Acts ii. 17-33, x. 44, and xi. 15-16). Whatever view we may take of this passage, it utterly fails to sustain the claims of immersionists. We have gone through the entire New Testament, and have failed to find a single authority for the claims of immersionists. *Immersion has no foundation in the Word of God.*

CHAPTER XV.

HISTORY OF THE MODE OF BAPTISM.

IT IS CLAIMED by the advocates of immersion that Christian baptism was originally performed by immersion, and many Pedo-Baptist writers have, without any historical warrant, admitted this claim. Dr. MOSHEIM, in his "Ecclesiastical History," written about the middle of the eighteenth century, on page 28, speaking of the first century, says:

"The sacrament of baptism was administered in this century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

This passage from Dr. Mosheim's "Ecclesiastical History" has given great comfort to our immersionist friends, and they quote it with all the assurance of an historical fact. On this statement of Dr. Mosheim we remark:

1. There has not come down to us from the first century a single line or word on the mode of baptism, outside of the New Testament, and there is not the shadow of a warrant for it in the New Testament.

2. The baptisms of the New Testament, as we have seen, all took place on the spot where the conversions took place, and there is never a hint that they went in search of a place where there were the facilities for immersion to baptize their converts.

3. The use of baptismal fonts was unknown in the first century. They were an institution of later date.

4. Dr. Mosheim seems to take for granted, without any authority, that the practice of the third and fourth centuries was the practice of the first century also. But we know now it was quite different in many respects.

5. Many discoveries have been made touching this question, by Christian archæologists, since Dr. Mosheim wrote his famous "Church History," and much light has been thrown upon this question that he did not have. This is the only apology I can find for this wholly unjustifiable statement.

6. Over against this statement of Dr. Mosheim, made in the middle of the eighteenth century, we place the statement of Prof. WILLIAM G. WILLIAMS, D.D., professor of the Greek language and literature in the Ohio Wesleyan University for fifty years, one of the finest Greek scholars this country has ever produced, made in his book on "Baptism," written in 1901. On page 25 he says:

"The Church began with sprinkling, and then lapsed for a time into the gross ritualism of immersion; but now has come back to the ancient and simple form in which the apostles baptized their converts."

Dr. Williams' statement must have great weight with thinking minds, when we take into consideration his great scholarship and extensive research on the subject.

My first historical argument to prove that the ancient or primitive mode of baptism was by affusion is drawn from the imperishable monuments of early Christian antiquity. There are two parts or branches of the argument:

1. The ancient pictures of baptism, from the second to the tenth century, every one of which that has yet been

found represents the baptism of Christ by John and other baptisms as performed by AFFUSION; not one represents any one as being baptized by immersion until the ninth or tenth century, and that is found in Russia, and it is doubtful if it is a representation of immersion, as the administrator is not in the water, but standing on the bank, reaching out his hand and touching the head of the man in the water. This agrees with all the other pictures of baptism, which always represent the administrator as standing on the bank and pouring the water on the head of the person baptized, when he is standing or kneeling in the water; but in some of these pictures both the person baptized and the administrator are standing on the land and no water is in sight, except what is in a vase or bowl or font sitting by, or in the pitcher or vase from which the administrator POURS the water on the head of the person baptized.

2. The most ancient baptismal fonts which have been found in the ruins of the most ancient churches are just such fonts as are to-day found in Presbyterian and Methodist churches, not large enough to immerse even a baby in, much less an adult. This argument, when clearly presented, is conclusive and unanswerable. Here there can be no controversy over the meaning of verbs, nouns, or prepositions. The object lesson is presented to the eye, and through the eye to the understanding.

Dr. RICHARD ROBINSON, of Cambridge, England, in his "History of Baptism," about A. D. 1780, was the first, I believe, who introduced this branch of evidence into this controversy, and he was an ardent immersionist. On pages 141-2 he says:

"The illustrious antiquary, Bishop Andrew ab Aquino, observed some singular representations of baptism on a tomb at Chiaia, a villa near Naples, belonging to

his relative, Prince Caramanoi. He ordered drafts to be taken of two, and sent them to Rome to the celebrated Ciampini, who showed them to Fabretti and Mabillon. The three connoisseurs supposed them to be representations of baptism by immersion and superfusion, or pouring water all over, administered by a layman. In one there are eleven human figures; some appear to be intended for Romans, because they are clean-shaven — others Greeks or Lombards, because they have long beards. In the middle stands a large labrum, and in it a prince and princess are kneeling, both naked, except the coronets on their heads. The water is supposed to rise above their waists, while a Roman in a lay habit is standing and pouring water plentifully out of a pitcher upon the head of the prince, who lifts up his hands as if in prayer, and who by his beard should be either a Greek or a Lombard. In the other there is the same number of persons. A laver of another form stands by. Four are kneeling on the ground, three clothed, and praying, the fourth naked, except a loose covering round the middle; one pouring the water on the head of the naked person out of a pitcher, and the rest waiting with habits to put upon the naked newly baptized when the ceremony is over. Father Mabillon observes that these resemble that of the baptism of Romanus by St. Lawrence at Rome, and that they are intended either to exhibit a Greek baptism, where, besides the trine immersion, superfusion was practiced, or a baptism where the laver was too small, and where the body was immersed in the laver, and the head was immersed by superfusion. . . . Everything had a beginning, and there must have been a first artist who introduced emblems of baptism. He thought, no doubt, he should give a just notion of immersion (for he could mean no other, as no other was in practice) by placing the lower part of a

person in water, either in a river or a bath, and by showing another person pouring water over the upper part out of the water; for what could he mean, except that to be baptized was to wet all over, to cover the whole man with water?"

On this remarkable quotation from Dr. Robinson we wish to remark:

1. It takes a most BRILLIANT and thoroughly IMMERSÉD imagination to see an emblem of immersion in these plain and simple pictures of baptism by POURING.

2. Dr. Robinson remarks of the artist whom he thought first began making representations of baptism: "He thought, no doubt, that he should give a just notion of immersion (FOR HE COULD MEAN NO OTHER, AS NO OTHER WAS IN PRACTICE)." This is the coolest and most complete begging of the question I have ever met with. The question in debate is, What was the ancient mode of baptism? was it immersion, or was it affusion? Dr. Robinson coolly assumes that it was immersion, and that there was no other practice in the ancient Church, and therefore the artist who drew these pictures of baptism by POURING THOUGHT, NO DOUBT, THAT HE WAS GIVING A JUST NOTION OF IMMERSION! This is the rarest specimen in the art of controversy I have ever met with in all my experience. But it is at par with a large per cent of this same author's arguments. A cause must be hard pressed when its leading advocates resort to such methods of defense. Yet Dr. J. R. GRAVES republished this book, and sent it out as a standard history of baptism!

3. His remark about the man pouring water plentifully out of a pitcher on the head of the prince, "so that the upper part of the body was immersed or thoroughly wet by superfusion," existed only in his mind. In many of these pictures of baptism (as in this case) the pitcher

or other vessel used is not large enough to pour water over the upper part of the body, and in some only the hand is used, so this part of his argument is gone. His attempt to get the man kneeling on the ground and the other man pouring the water on his head immersed is unique and original. The vase or font that sits by on the ground is not large enough to immerse a babe in, much less the body of a man. Then the idea of immersing a man's body, and not his head, and afterwards immersing it by SUPERFUSION, is certainly a new way of immersion, and one that would not be accepted by any immersionist Church of our times. To such ridiculous subterfuges are the ablest advocates of immersion driven in their eagerness to uphold and defend their utterly indefensible position.

4. The person standing or kneeling in the water is no part of the baptism. That is the position the party assumes himself for baptism. The baptism is the act performed by the baptizer upon him, and that is always by affusion.

5. In all these baptisms the baptizer is never represented as being in the water, whether the baptism is performed in a river, or in a baptistery, or in a private bathtub. This completely upsets the whole theory of immersion.

6. In some of these pictures, as we shall see, the baptized are not in the water at all, but on the land, with no water in sight, except that which was used in pouring upon the head of the baptized. This fact completely sets aside the idea of immersion.

7. Dr. Robinson tells us the Greeks practiced SUPERFUSION after trine immersion; POURING, then, was necessary to complete the baptism. What then becomes of the exclusive claims of immersion?

Dr. Robinson remarks on page 144: "There are many representations of baptisms in old church windows, and all in favor of immersion." Yet he furnishes but two pictures of baptism, the one we have been discussing, and one the baptism of Christ on a baptistery in Venice, where Jesus is standing in the Jordan, and John standing on the bank touching the head of Jesus with his right hand. Surely this is not a representation of immersion.

If Dr. Robinson could have found a picture of baptism in all the range of Christian antiquity that represented both the baptizer and the baptized standing in the water, and the baptizer in the act of plunging the baptized under the water, would he not have produced it? The fact that he failed to produce one such picture proves clearly that he was unable to find such an one, and such an one has not been produced by immersionists.

There is a work on "Baptism and Baptisteries," by WOLFRED NELSON COTE, missionary in Rome, published by the Bible and Publication Society, 530 Arch Street, Philadelphia, and dedicated to the Southern Baptist Convention. It is without date, but was published about thirty-five or forty years ago. The frontispiece is the picture of the baptism of Christ, found in the Chapel of the Baptistery in the Catacomb of St. Ponziano, Rome, which you will see a few pages further on. Jesus is represented as standing in the river Jordan; John is standing on the bank, with his right hand on the head of Jesus, with a small object in his hand, probably a shell, from which he is pouring water on His head. He gives us two pictures which he claims represent baptism by immersion, one of which he says is "probably of the ninth century," and represents the baptism of a prince of Bulgaria or Bohemia. The baptism of the Bulgarian or Bohemian prince was evidently in a baptistery. The candidate is standing in

the water up to his waist, while the minister is standing by, and his right hand is touching the forehead of the candidate, and his left hand is extended in front of his shoulder. He is not in the attitude of immersing him, but of having dipped the water with his right hand and



FIG. I.—BAPTISM OF A CONVERT BY CYRIL, MISSIONARY IN BULGARIA.

putting it upon the forehead of the candidate. The arms of the candidate are hanging down by his sides. If immersion had been represented, the minister's left hand would have been at the back of the candidate's head, and the candidate's arms would have been folded across his breast, and the minister's right hand would have clasped

the hands or arms of the candidate, as takes place in every case of immersion. But this is not the representation in this case. Everything in the position and attitude of both the candidate and the administrator indicates that the baptism was performed by affusion, and not by immersion. This case can furnish no support for the practice of immersion. The other is a baptism according to the Russian rite, and is represented as being performed in a river or stream. The candidate is standing in the

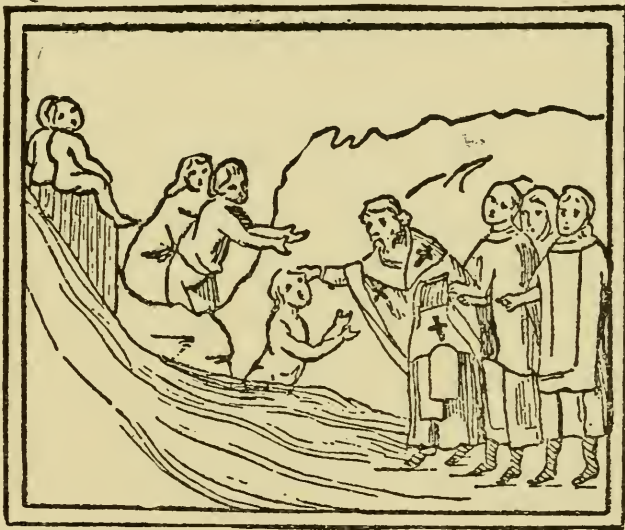
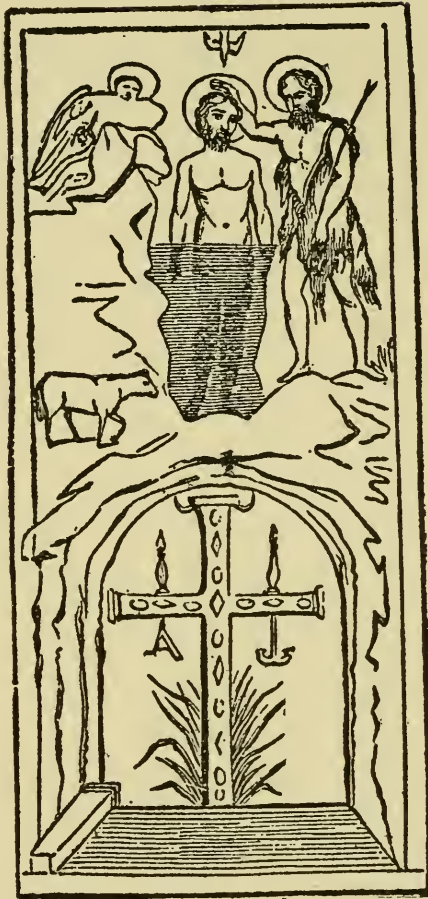


FIG. 2.—CEREMONY OF BAPTISM ACCORDING TO THE RUSSIAN RITE. FROM A RUNIC MANUSCRIPT OF THE 13TH OR 14TH CENTURY.

water up to his waist; the minister is standing on the bank, his right hand reaching out and touching the forehead of the candidate, as if he had dipped up the water from the stream and put it on his head. His left hand is not visible, and his body is somewhat inclined forward, as he reaches his hand to the head of the candidate. This cannot be a representation of baptism by immersion; but, like all the others where the candidate is represented

as standing in the water and the administrator standing on the bank, it is a representation of baptism by affusion—the administrator dipping up the water with his right hand and putting it upon his head. No example of immersion has yet been found, and our immersionist friends have come down in their search to the fourteenth century. Figures 1 and 2 are the pictures that Mr. Cote claims represent baptism by immersion. The reader will see that, like all the other pictures of baptism where the candidate is represented as standing in the water, the baptism is performed by pouring, and not by immersion. The first is the baptism of the Bulgarian or Bohemian prince, and Mr. Cote thinks it dates from the eighth or ninth century. The second is the baptism after the Russian rite. (See pages 220 and 221, *ante*.)

We will now take up the ancient pictures of baptism that Mr. CHARLES TAYLOR gives us in his "Apostolic Baptism," and consider their weight.



I. JESUS CHRIST BAPTIZED IN THE JORDAN BY JOHN BAPTIST.

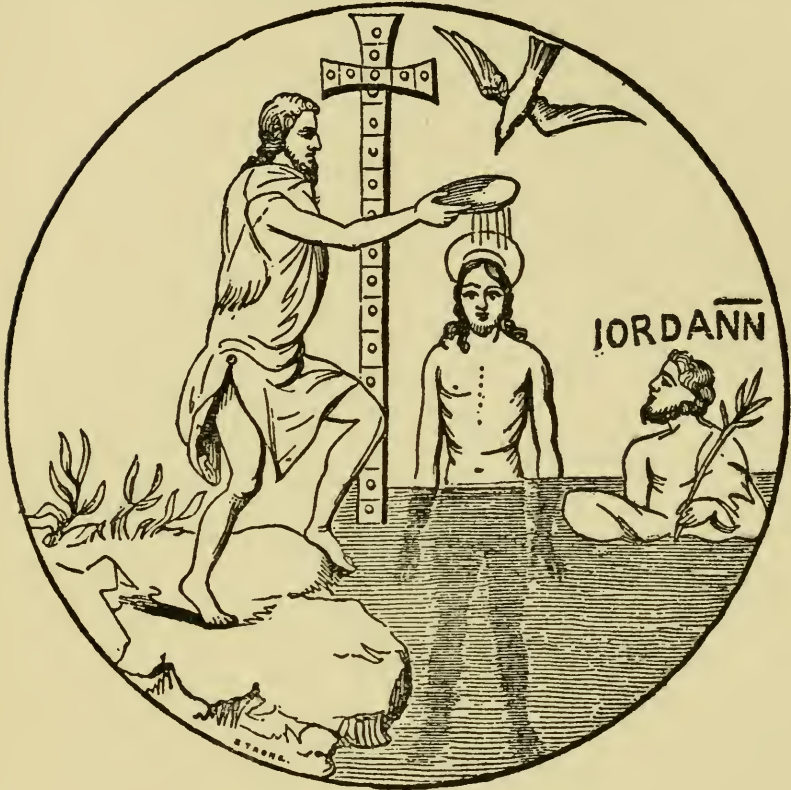
“This picture is in the small chapel of the Catacomb of Pontianus, called the ‘Chapel of the Baptistery.’ Beneath the portraits is painted one of those crosses, ornamented with precious stones, called *Gemmatæ*; to the arms of which are hung the symbolical characters of Christ, A and Ω.—Aringhi, *Roma Sotterranea*, Tome 1.

“The lamb is introduced in allusion to ‘the Lamb of God’; and the *single* angel in this representation proves that it is a work of the most remote antiquity.” (Taylor’s “Apostolic Baptism,” facing p. 211.)

The chapel is a small room hewn out of the *tufa*, a soft rock that may be cut with a knife, but which hardens on being brought into the air. The baptismal font is cut in the rock just beneath the picture, and in it the candidate stood while the rite was being performed. Mr. WITHROW gives us the dimensions of this baptismal font as it is to-day: "It is thirty-six inches long, thirty-two inches wide, and forty inches deep, but is seldom near full of water. It is obviously too small for immersion, and was evidently designed for administering the rite as shown in the fresco which accompanies it." (Withrow's "Catacombs of Rome," p. 537.)

In the bottom of this font is a living stream, usually only a few inches deep. While the candidate stood in the waters of the baptistery, the administrator poured water on his head, as illustrated by the fresco on the wall just above him, illustrating Christ's baptism in the Jordan by John pouring the water on His head out of a shell or some other small vessel, which he holds in his right hand. It will be noticed that in this picture, while Jesus is represented as standing in the water up to His waist and John as standing on the bank, the feet of John and the feet of Jesus are very nearly on a level. This shows that the artist represented the Savior thus in the water as a covering or shade for the nude body in the picture, and not to show that Jesus was actually in the water up to His waist. We know that Jesus was not baptized naked, and that He would not have gone into the water that deep with His clothes on, and if He had, John could not have reached Him to pour the water on His head, nor would John's feet have been so near parallel with the feet of Jesus as they are usually represented in these pictures.

Here is another picture of our Lord's baptism:



II. BAPTISM OF CHRIST IN JORDAN.

“This representation is the center-piece of the dome of the Baptistery at Ravenna; which building was erected and decorated in 454.” (Taylor’s “Apostolic Baptism,” p. 195.)

Here our Lord is represented as standing in the water up to or near His waist, while John is standing on a protruding rock, pouring water on His head out of a shell; while the Holy Spirit descends like a dove, and the mythological figure, representing the river Jordan, sits on the water near by.

Here is another picture of the baptism of our Lord:



PLATE III.

“This is a representation in mosaic of the baptism of Christ in Jordan, preserved in the church in Cosmedin, at Ravenna, which was erected A. D. 401.

“In the center is Christ our Saviour in the river Jordan. On a rock stands John the Baptist, in his left hand is a bent rod, and his right hand holds a *patena*, shell; from which he POURS WATER on the head of the Redeemer; over whom descends the dove, the symbol of the Holy Ghost, with expanded wings, and emitting rays of glory and grace.” (Taylor’s “Apostolic Baptism,” p. 197.)

Here is another picture of our Lord's baptism:



IV. JESUS BAPTIZED IN THE RIVER JORDAN.

“This picture is copied from the door of the church at Beneventum, which was one of the first cities in Italy where the gospel was introduced. It is rudely executed and extremely ancient.” (Taylor’s “Apostolic Baptism,” p. 193.)

We have given four pictures of our Lord’s baptism from the second to the fifth century (and the number could be easily multiplied, but these are sufficient). In every one the baptism is performed by *POURING*, while Jesus is represented as standing in the water, and John is standing on the bank and pouring the water on His head, illustrating his language: “I indeed baptize you *WITH* water.”

Here is another picture of baptism by pouring:



PLATE V.

“This subject is an ornament on the door of the great church at Pisa. From the shape of the characters, it must be of very ancient workmanship. The motto upon it is BAPTIZAT. It was obviously made for some Christian establishment. According to the tradition current among the Pisans, it was brought from Jerusalem by the Crusaders, about the commencement of the twelfth century.” (Taylor’s “Apostolic Baptism,” p. 189.)

The following is the picture of St. Lawrence baptizing Romanus. On this picture Mr. Taylor remarks as follows:



VI. LAURENTIUS BAPTIZING ROMANUS.

“This representation is in the Church of Lawrence *extra Muros*, at Rome. The jugs or vases are remarkable; being the same as in other pictures of far remoter antiquity. The action of pouring is the same, and by an ecclesiastic.

“In the other baptisms portrayed in Plates VII. and VIII., as they were performed in an inconvenient manner and place, it might be alleged, that the peculiar vase was adopted because there was not a better vehicle at hand; but this objection does not apply to this case, because Lawrence, the martyr-preacher, is depicted as formally administering baptism in a regular baptistery by **POURING!**” (Taylor’s “*Apostolic Baptism*,” p. 207.)

Here is another picture of baptism on land with only a small vase or font containing the water, from which a pitcher has been filled, for the purpose of pouring the water on the head of the candidate, as seen in the picture. The vase or font, as can be seen, is entirely too small to immerse in, and could not have been designed for any such purpose. This is a case of baptism by simply pouring the water on the head, the candidate kneeling on the ground. On this picture Mr. Taylor remarks as below the picture:



PLATE VII.

“This depicts, 1. The candidate kneeling down and praying near the bath of water; and a hand issues from a cloud above him, to denote the acquiescence of heaven in his petitions. 2. Baptism is administered by **POURING WATER** out of a vase on persons who are kneeling on the ground, and *not immersed* at all. Either, then, baptism was administered *without immersion*, by *pouring only*; or those persons had previously been immersed, and afterwards received baptism, as a distinct, subsequent, and separate act. Either of these facts, and one of them must be the truth, cuts up the Baptist system by the roots.” (Taylor’s “Apostolic Baptism,” p. 203.)

Mr. Taylor claims that where the persons in these pictures are represented as standing or kneeling in the water, there is both immersion and pouring; but that the pouring constitutes the baptism. But there is no immersion represented in any of these pictures. The standing or kneeling in the water is not an immersion, and is no part of the baptism. The baptism is always represented as done by **POURING**, whether the candidate is standing or kneeling in a river, or a family bath, or on the ground.



VIII. BAPTISM OUTSIDE OF A CHURCH.

In the above picture there is no baptismal font or vase present, except the vase or pitcher from which the water is poured on the head of the boy.

“The boy is unclothed, and the ordinance is administered by *pouring*. This representation shows that the present Abyssinian mode of baptism anciently was extant among the Greeks, as well as among the Romans. This plate is at Rome, yet it was the work of Greek artists, in the ninth or tenth century.” (Taylor’s “Apostolic Baptism,” p. 205.)

Here is the picture of the baptism of the great Constantine. (Taylor's "Apostolic Baptism," p. 209.) He is represented as kneeling in a family bath, and Eusebius, Bishop of Nicomedia, is pouring the water on his head.



IX. BAPTISM OF THE EMPEROR CONSTANTINE.

The next picture is taken from Taylor's "Apostolic Baptism," p. 101, and is the picture Dr. Robinson gives on page 140 of his "History of Baptism," where he claims that the lower parts of the bodies of the baptized were immersed in the family bath "and their heads were immersed by SUPERFUSION," and where he saw in the picture what is not there: "water poured plentifully out of the pitcher, on the upper parts of their bodies, so that they were WET ALL OVER." And in this way the artist "thought, no doubt, that he should give a just notion of immersion (FOR HE COULD MEAN NO OTHER, AS NO OTHER WAS PRAC-

TICED) by placing the lower part of a person in water, either in a river or a bath, and by showing another person pouring water over the upper part out of the water; for what could he mean, except that to baptize was TO WET ALL OVER, to cover the whole man with water?" This is certainly the richest attempt to make a picture of baptism by POURING represent IMMERSION in all controversial literature. It is a stretch of the imagination unparalleled.



X. BAPTISM OF A HEATHEN KING AND QUEEN.

We wish to call the reader's attention to a few points in regard to these ancient pictures of baptism, especially the baptism of our Lord, found in ancient baptisteries, churches, tombs, etc.:

1. According to our immersionist friends, every one of these ancient pictures of baptism BY POURING was made by IMMERSIONISTS; for they hold that immersion ALONE was taught and practiced in the ancient Church from

John the Baptist, or, rather, John the Baptizer (for this is his proper title, as the word *Baptistes* means "one who baptizes, a baptizer") for fifteen hundred years.

2. According to our immersionist friends, these were the strangest immersionists ever heard of. They were all immersed themselves, and believed that Jesus was immersed by John in the river Jordan, and that no other mode had ever been practiced; but, when they came to draw pictures of the baptism of our Lord, they invariably represented it as done by POURING, while Jesus stood in the water, and John stood on the bank, and with his right hand POURED water on the head of our Lord from a shell!

3. Would any immersionist now living picture the baptism of our Lord as these ancient immersionists did, according to our immersionist friends?

4. A man always pictures a thing as it exists in his mind. He transfers to the canvas his mental conception, and his picture gives us his idea of the thing. When these ancient Christian artists pictured our Lord as being baptized by POURING, they gave us their idea of how He was baptized.

5. Where did they get this idea? The idea was universal, so that there is not a picture of the baptism of Christ or the baptism of any other person represented by immersion in all Christian archæology. Again we ask, Where did they get this idea of baptism by POURING as the universal practice of the first centuries of the Christian era? Can any man give us an answer to this question from the immersionists' standpoint?

6. It is inconceivable that these early Christians should have invariably pictured the baptism of our Lord and all other baptisms, the pictures of which have come down to us from the remotest Christian antiquity, in a

mode which was never practiced and which they had never seen or heard of. Yet this is the very thing that our immersionist friends ask us to believe did actually occur!

7. These plain facts prove to us, beyond the possibility of a reasonable doubt or quibble, that baptism was practiced in the early Christian centuries by **POURING WATER ON THE HEAD**, and not by **IMMERSION**, and the early Christians did believe that our Lord was baptized in this manner by John the Baptizer. No other conclusion is possible.

8. These pictures explain many passages in the writings of the early fathers, when they speak of going to the water, or being baptized in the water. They show what the fathers meant by such expressions, and that they did not mean to convey the idea of immersion, but that of baptism by **POURING** as represented in the pictures, while the baptized were standing or kneeling in the water.

9. Many of the early fathers spoke of John as baptizing by "pouring on of water," and of Christ being baptized of him in this way.

"LACTANTIUS, A. D. 320, furnishes us with this Scriptural sentiment: '*Sic etiam gentes baptimo; id est, purifici soris purfusione salveret.*' 'So also He [Christ] might save the Gentiles by baptism; that is, by the pouring on of the purifying dew.' ('Institutes,' Book 4, Chapter 15.) The force of the expression may be thus stated, that he represents the water of baptism as falling like dew. What a beautiful figure of baptism!" (Chapman on "Baptism," page 233.)

"AURELIUS PRUDENTIUS, who wrote A. D. 390, speaking of John's baptism, says: '*Purfundit fluvio*'; he poured water on them in the river.

“PAULINUS, Bishop of Nola, a few years later, says: ‘He [John] washes away the sins of believers, *infusis lymphis,*’ by the pouring on of water.” (*Ibid.*, pp. 234-235.)

ST. BERNARD, A. D. 1130, speaking of the baptism of our Lord by John, says: “*Infundit aquam capiti Creatoris creatura,*” “The creature poured water on the head of the Creator.” (“Campbell and Rice Debate,” page 135.)

The passage from St. Bernard from which Dr. Rice quotes is so grand we here give it to the reader in full, both in the original Latin and the English translation, as furnished in Chapman on “Baptism,” pages 138-139: “*Exuitur vestimentis suis Rex gloriæ, splendor luminis, et figura substantiæ Dei. Joannis manibus atrectatur caro illa sumpta de virgine, candidiorique derivata materia nudatur in flumine, felicitatis Baptistæ manibus infundenda. Descendunt angeli, et cælorum agmina tota reverentia currunt ad creatorem. Baptizantem et baptizatum numina dominantia circumcingunt. Infundit aquam capiti Creatoris creatura nobilior, et Dei verticem mortalis dextera contrectat et contingit.*” (*Divi Bernardi de sancto Joanne Baptista Sermo.* p. 1688, m; Antwerp edition, 1616.)

Translation.—“The King of glory, the brightness of the light, and form of the substance of God, is divested of his garments. The flesh which was taken from the Virgin, and derived from a purer source, is made naked in the river, to be affused by the hands of the happy Baptist. The angels descend, and all the host of heaven hasten in reverence to their Creator. The ruling powers surround the baptizer and the baptized. A creature of a superior kind POURS WATER ON THE HEAD OF THE CREATOR, AND A MORTAL RIGHT HAND TOUCHES AND MOISTENS THE HEAD OF GOD.”

We see that down to the twelfth century the fathers and great writers of the Church believed that John baptized our Lord in the Jordan by POURING THE WATER ON HIS HEAD. This was the prevailing belief in the Church for at least the first thousand years after Christ, as exhibited in all the pictures of baptism that have come down to us from this period, and as given in the writings of such men as Aurelius Prudentius, Paulinus, Bishop of Nola, Lactantius, and St. Bernard.

2. Now let us examine the other branch of the monumental history of baptism. The baptismal fonts found in the ruins of the most ancient churches and in the Catacombs of Rome are like the baptismal fonts in use in modern Pedo-Baptist churches, and are not large enough to immerse even infants in, and were never intended for that purpose; but, like the fonts in Pedo-Baptist churches were used to hold the baptismal water, into which the minister dips his hand for the purpose of sprinkling the water upon the person who is baptized.

I take the following from Dr. Schaff's "Apostolic Church," p. 509:

"He says Dr. Robinson further adduces (s. c. and his his 'Biblical Records in Palestine,' II. 182, iii. 78), that the baptismal fonts found among the ruins of the oldest Greek churches in Palestine, as at Tekoa and Cophna, are not large enough for the immersion of adults, and were evidently not intended for that purpose."

Mr. WITHROW, in his "Catacombs of Rome," says:

"The testimony of the Catacombs respecting the mode of baptism, as far as it extends, is strongly in favor of aspersion or affusion. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted; NOR IS THERE ANY EARLY ART EVIDENCE OF BAPTISMAL IMMERSION. It seems incredible,

if the latter were the original and exclusive mode, of apostolic and even divine authority, that it should have left no trace in the earliest and most unconscious art records, and have been supplanted therein by a new, unscriptural, and unhistoric method. It is apparent, indeed, from the writings of the fourth and fifth century, that many corrupt and unwarranted usages were introduced in connection with this Christian ordinance that greatly marred its beauty and simplicity. It is unquestionable that at that time baptism by immersion was practiced with many superstitious and unseemly rites. That both men and women were divested of their clothing, to represent the putting off the body of sin; which, notwithstanding the greatest efforts to avoid it, inevitably produced scandal. They then received trine immersion, to imitate, says Gregory Nyssen, the three-days burial of Christ; or, according to others, as a symbol of the Trinity. The rite was accompanied by exorcism, insufflation, unction, and confirmation, the gift of milk and honey, the administration of the eucharist, the clothing in white garments, and carrying of lighted tapers, to all which a mystical meaning was attached.

“But in the evidence of the Catacombs, which are the testimony of an earlier and purer period, there is no indication of this mode of baptism, nor of those dramatic accompaniments. The marble font represented in the accompanying engraving, now in the crypt of St. Prisca within the Walls, is said to have come from the Catacombs, and to have been used for baptismal purposes by St. Peter himself; in corroboration of which it bears the somewhat apocryphal inscription, ‘SCI. PET. BAPTISMV.’ (Sic.) The tradition at least attests its extreme antiquity; and its basin is quite too small for even infant immersion. Other fonts have been found in several

other subterranean chapels, among which is one in the Catacomb Pontianus hewn out of the solid *tufa* and fed by a living stream."

We gave a description of this, accompanying the picture taken from the wall of the chapel just above the baptismal font.

The monumental argument, drawn from the monuments of the early Church, in its pictures of baptism and its baptismal fonts that have come down to us from the remotest Christian antiquity, is unanswerable. Either branch is convincing, but taken together the argument is overwhelming as to the mode of baptism practiced in the earliest Christian centuries.

We will now take up in order the testimony of the fathers and early Christian writers in regard to the mode of baptism:

1. CLEMENT of Alexandria, A. D. 190, gives an account of a backslider, who had become the captain of a band of robbers, who was reclaimed by the Apostle John, who visited the robber camp for that purpose, and was arrested and brought before the captain, who, seeing and knowing him, fled; but John followed after him, crying: "Why, my son, dost thou flee from me, thy father, unarmed and old? Son, pity me. Fear not, thou hast still hope of life. I will give account to Christ for thee. If need be, I will willingly endure thy death, as the Lord did death for us. For thee I will surrender my life. Stand, believe, Christ hath sent me."

"And he, when he heard, first stood, then looking down, threw down his arms, then trembled and wept bitterly. And as the old man approached he embraced him, speaking for himself with lamentations as he could, and BAPTIZED A SECOND TIME WITH TEARS, concealing

only his right hand." (Ante-Nicine Library, Vol. II., page 603.)

Here is a baptism, the mode of which cannot be misunderstood; it is by the tears running down the penitentbackslider's face, as did the water in his first baptism! This is a baptism during the life of the Apostle John, and the narrative was handed down to the time of Clement, and ninety years after it occurred it was written out by Clement, who, in his earlier years, was a companion of apostolic men.

2. JUSTIN Martyr comes next in order among the authentic witnesses as to the mode of baptism practiced in the early Church. He wrote his first "Apology" to the Emperor Antoninus Pius A. D. 140. Speaking on the subject of baptism, in Chapter LXI., he says:

"I will also relate the manner in which we dedicated ourselves to God when we had been made new through Christ; lest, if we omit this, we may seem to be unfair in the explanation we are writing. As many as are persuaded and believe that which we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For, in the name of God the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they then receive the WASHING WITH WATER."

In Chapter LXII. he continues:

"And the devils, indeed, having heard this washing published by the prophet, instigated those who enter their temples, and are about to approach them with li-

bations and burnt offerings, also TO SPRINKLE themselves." (Ante-Nicine Library, Vol. I., pp. 183-184.)

In fragments from the lost writings of Justin he says:

"By the two birds Christ is denoted, both dead as man, but living as God. He is likened to a bird, because He is understood and declared to be from above, and from heaven. And the living bird, having been dipped in the blood of the dead one, was afterward let go. For the living and divine Word was in the crucified and dead temple (of the body), as being a partaker of the passion, and yet impassable as God.

"By that which took place in the running water, in which the wood and hyssop and the scarlet were dipped, is set forth the bloody passion of Christ on the cross for the salvation of those who are SPRINKLED with the Spirit, and the water, and the blood. Wherefore the material for purification was not provided chiefly with reference to leprosy, but with regard to the forgiveness of sins, that both leprosy might be understood to be an emblem of sin, and the things that were sacrificed an emblem of Him who was to be sacrificed for sins." (*Ibid.*, p. 301.)

On these extracts from Justin Martyr I remark:

1. His remark, "Then they are brought by us where there is water," finds its explanation in the pictures of baptism, where it is seen that Christ is always represented as standing in the water, while John is POURING the water on His head. The early Christians, after the first century, always baptized IN water, if they could get it, but they always baptized by AFFUSION, as the pictures represent, and as the "Teachings of the Twelve Apostles" directs, as we shall see.

2. Justin tells us baptism is a "WASHING WITH WATER," not an immersion IN water. Mr. Braden, in his debate with me in 1868, said that Justin Martyr, in the

passage quoted from his "Apology," said they were immersed. Here is the passage in the "Debate":

'JUSTIN Martyr: 'They [the candidates] are led by us where there is water, and are born again in that kind of new birth in which we ourselves were born again. For upon the name of God the Father and Lord of all, and Jesus Christ our Saviour, and of the Holy Spirit, the immersion in water is performed.'

'Mr. HUGHEY: 'Does not the gentleman know that *baptidzo* does not occur in that passage?'

'Mr. BRADEN: 'He is describing a baptism, and he calls it an immersion. That is the point I am making now. He says it is a *katadusis*, the very word the gentleman says means immersion.''' ('Braden and Hughey Debate," p. 142.)

Justin Martyr does not use *katadusis* in that passage, nor any other word that means immersion. He uses *louo*, the very word which is so often used, as we have seen, to express the various purifications of the law, which we have seen are almost invariably performed by simple SPRINKLING! This is but a specimen of Mr. Braden's accuracy in his statements.

3. He tells us this "washing" was spoken of or foretold by the prophet. Where do we find immersion foretold by any prophet? We have "washing" spoken of in Isaiah i. 16; and "sprinkling" in Isaiah lii. 15, where it is expressly said of the Lord, "So shall He SPRINKLE many nations"; and in Ezekiel xxxvi. 25, where it is said, "Then will I SPRINKLE clean water upon you, and ye shall be clean." But nowhere in all the prophecies is there a prophecy of immersion. This is an important point.

4. This "washing" was done by SPRINKLING, for Justin says: "And the devils, indeed, having heard this

washing published by the prophet, instigated those who enter their temples, and are about to approach them with libations and burnt offerings, ALSO TO SPRINKLE THEMSELVES." The word "also" shows conclusively that the "washing" spoken of by the prophet was "also" by SPRINKLING. If it had not been, the word "also," which means "in like manner," would not have been used.

5. That this "washing" was done by SPRINKLING is conclusively shown by Justin calling the baptized "sprinkled with water."

6. Justin was born in Flavia Neapolis, a city of Samaria, the modern Nablouse. The date of his birth is uncertain, but it occurred between A. D. 100 and A. D. 115. He was born, at farthest, not over fifteen years after the death of the Apostle John, and probably not over five years; and consequently he was raised with and lived among apostolic men, at least the first half of his life. He tells us in Chapter XV.: "And many, both of men and women, who have been Christ's disciples from childhood, remain pure at the age of sixty or seventy years; and I could boast that I could produce such from every race of men." (*Ibid.*, p. 167.)

This proves that these many apostolic men and women who lived at that time, A. D. 140, were twenty or thirty years old at the time of the death of the Apostle John. These apostolic men and women certainly knew what was the teaching and practice of the apostles and the apostolic Church; and Justin had the most ample means of knowing what that teaching and practice was in regard to the mode of baptism. His testimony is therefore of the highest authority, and must be accepted as conclusive, as it harmonizes exactly with that of the most ancient pictures of baptism and the earliest bap-

tismal fonts that have been found among the ruins of the most ancient churches and in the Catacombs.

3. Our next witness is "The Teachings of the Twelve Apostles." This document bears internal evidence of having been written before the controversies arose which troubled the Church during the third and following centuries. It is referred to by Eusebius and Athanasius, which shows that it was in existence and known by the great writers who lived in the early part of the fourth century. There is a passage in Clement of Alexandria, supposed to be a quotation from it, which shows that it was in existence before the close of the second century. It is generally supposed to date during the first half of the second century, and thus to be contemporary with Justin Martyr. In Chapter VIII. we read:

"And touching baptism, thus baptize: having first declared all these things, baptize in the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou have not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou have neither, POUR ON THE HEAD WATER thrice in the name of the Father and Son and Holy Spirit. Before baptism let the baptizer and the baptized fast, and any others who can, but thou shalt bid the baptized to fast one or two days before."

Now turn to the pictures of baptism, which were (one of them at least, that of the picture of the baptism of Christ in the Catacomb Ponzianus) made about the time "The Teachings of the Twelve Apostles" was written, and you will see what is meant by "baptizing in living water." Some of the other pictures, which represent the baptized kneeling in a family bath, explain what is meant by "baptizing in other water, either cold or warm"; and others, the baptism on dry land, standing

or kneeling. But the BAPTISM IS ALWAYS DONE BY POURING, whether the baptized is standing in the river in living water, or kneeling in a bath-tub in other water, either cold or warm, or kneeling on the ground. No immersionist could ever give such directions concerning the manner of baptizing, and the fact that the writer of "The Teachings of the Twelve Apostles" did give such directions concerning baptism proves that he was not an immersionist.

If the baptism here "in living water, or other" means immersion, as our immersionist friends contend, then immersion is ONLY ONE MODE of baptism, and is of no more value than baptism by pouring. There is no running around to find water to baptize in; if it is not convenient, the baptism proceeds without it. Take whatever view of this passage we may, it uproots the whole immersionist theory, and proves that the immersionists' contention as to the meaning of *baptidzo* is without foundation. The discovery of "The Teachings of the Twelve Apostles" was a fatal blow to immersion.

4. Our fourth witness is the Epistle of Barnabas, written by someone, certainly not by the companion of Paul, and not earlier than the first quarter and perhaps the latter half of the second century. There are three passages in this epistle which refer to baptism. Two of them, taken by themselves, might seem to favor immersion; but when taken in connection with the pictorial representations in that early age and the other passage, they can give no support to the idea of immersion. Yet Mr. Campbell quotes these passages as sustaining immersion, never referring to the other, where it is manifest he refers to baptism by sprinkling, nor to the fact that the pictorial representations of baptism generally represent it as being performed in the water, BUT ALWAYS BY

POURING. This explains the supposed references to immersion and harmonizes them with the reference to sprinkling. We will now give the whole testimony of this epistle on the subject. The passages which Mr. Campbell quotes are the following:

“Blessed are they who, placing their trust in the cross, have gone down into the water.” And, “This meaneth that we indeed descend into the water full of sins and defilement, but we come up having fruit in our hearts, having the fear [of God] and trust in Jesus in our spirit.” (Ante-Nicene Library, Chapter XI., Volume I., p. 144.)

In Chapter VIII. we have the other passage, which clearly teaches that baptism was performed by sprinkling. He is speaking of the heifer being a type of Christ, and says:

“Now what do you suppose this to be a type of, that a command was given to Israel, that men of the greatest wickedness should offer a heifer, and slay and burn it, and then that boys should take the ashes, and put them into a vessel, and bind round a stick purple wool along with hyssop, and that thus the boys should sprinkle the people one by one in order that they might be purified from their sins. Consider how he speaks to you with simplicity. The calf is Jesus; the sinful men offering it are those who led Him to the slaughter. But now the men are no longer guilty, are no longer regarded as sinners, and the boys that sprinkle are those that have proclaimed to us the remission of sins and purification of heart.” (*Ibid.*, p. 142.)

In these passages the writer teaches that remission of sins and purity of heart are obtained in the water, and they are received by sprinkling! Now look at the ancient pictures of baptism, and see the perfect agreement be-

tween them and these passages in this epistle. Yet Mr. Campbell and writers on the side of immersion in general never refer to this passage, nor to the harmony of all these passages taken together with the early pictures of baptism. The Epistle of Barnabas must be given up as a witness for immersion.

5. The "Similitudes" of Hermas, placed at about A. D. 160. In Similitude Ninth the building of the Church is represented by the building of a tower of stones. At first the stones were brought up from the deep, which were the saints which died before Christ. They were righteous, but needed the seal, evidently baptism. The apostles descended into the deep and gave them the "seal." This could not have been immersion, for they were already immersed in the "deep." How the "seal" was given to them we do not know; we do know the figure used will not permit immersion, for they had descended into the deep long before the apostles did. They went down dead, but came up alive. But they went down, many of them, centuries before they came up. Afterward the apostles went down alone, and gave them the "seal." "These," he says, "went down alive and came up alive," but the others, the Old Testament saints, "went down dead, but came up alive," having received the "seal" in the under world. Clearly, the idea of immersion, or the representation of baptism by immersion, is out of the question.

After the stones ceased to ascend out of the deep, then the builders went to the mountains and quarried stones to finish the tower; that is, got sinners converted, and builded them into the Church. "Then these virgins [the builders] took besoms and cleansed all the place around, and took away all the rubbish and threw on water; which being done, the place became delightful

and the tower became beauteous." ("Apostolic Fathers," Archbishop Wake's Translation, p. 309.)

The tower was "cleansed by throwing on water"—that is, BY SPRINKLING. The stones which were brought from the mountains were cleansed by water being "thrown on"; that is, the sinners converted after Christ came, and brought into the Church, were baptized by SPRINKLING—the "seal" was given to them in this manner. Hermas, when understood and taken together, can furnish no support for immersion, but expressly teaches baptism by SPRINKLING.

These fanciful writers, whoever they may have been, must be studied as a whole in order to understand them. An isolated passage taken from them here and there can prove nothing, nor can they give a true representation of what these apocryphal writers really teach.

6. IRENÆUS, Bishop of Lyons, was born A. D. 120 and died A. D. 202. Irenæus was a disciple or pupil of Polycarp, who was a pupil of St. John. He was but one step removed from the apostle. In his Third Book against Heresies, Chapter XVI., speaking of the unity of the body of Christ, he says:

"For as a compacted lump of dough cannot be formed of dry wheat without fluid matter, nor can a loaf possess unity, so, in like manner, neither could we, being many, be made one in Christ Jesus without the water from heaven. And as dry earth does not bring forth unless it receive moisture, in like manner we also, being originally a dry tree, could never have brought forth fruit unto life without the voluntary RAIN FROM ABOVE. For our bodies have received unity among themselves by means of that laver which leads to incorruption; but our souls, by means of the Spirit." (Ante-Nicene Library, Vol. I., pp. 444-445.)

Irenæus calls baptism “the voluntary rain from above.” Unquestionably baptism was administered in his day by affusion. This is the more apparent because he couples it with the baptism of the Holy Spirit, which is always performed BY POURING, never by immersion. He further states: “The Lord, receiving this as a gift from His Father, does Himself also confer it upon those who are partakers of Himself, SENDING THE HOLY SPIRIT UPON ALL THE EARTH.”

7. CLEMENT of Alexandria, whom Dr. Conant says flourished during the last quarter of the second century and the first quarter of the third—that is, from A. D. 175 to A. D. 225, says:

“That may be an image or picture of baptism which was handed down from Moses to the poets, thus: Penelope, having washed, and having on clean garments sprinkled (*hudranamene*), or having sprinkled herself, goes to prayer; and Telemachus, having washed his hands at the hoary sea, prayed to Athena. This was a custom of the Jews, in this manner also, many times to baptize themselves upon a couch.”

Here is the passage from Clement in Greek:

“ἡ εἰχὼν τοῦ βαπτισματος εἶη ἂν καὶ ἡ ἐκ Μωϋσέως παραδεδομένη τοῖς ποιηταῖς ὡδὲ πως:

“Ἡ δ' ὑδρηναμένε καθαρὰ χροῖ εἶματ' ἐλούσα (*Odyss. iv. 759*). ἡ Πηνελόπη ἐπὶ τὴν εὐχὴν ἔρχεται—*Τηλέμαχος δε.*

“Χεῖρας νιφάμενος πολιῆς ἄλος εὐχετ' Ἀθήνη (*Odyss. ii. 261*).

“Ἔθος τοῦτο Ἰουδιῶν ὥς καὶ το πολλακίς ἐπὶ κοίτῃ βαπτίζεσθαι.”

Was it a custom of the Jews to baptize themselves “in the same manner also” as Telemachus baptized himself, by washing his hands, while reclining at their meals “upon a couch”? We know that this was a prevailing

custom among the Jews. Turn again to the passage in Sozomen's "Ecclesiastical History," page 52, where he gives the account of the Empress Helena, the mother of the great Constantine, performing this service for the sacred virgins. He says: "During her residence in Jerusalem, it is related that she assembled the sacred virgins at a feast, ministered to them at supper, presented them with food, POURED WATER ON THEIR HANDS, and performed other similar services customary on such occasions." Mark that Sozomen says: "This was customary on such occasions." Socrates and Theodoret both give the same circumstance in their ecclesiastical histories.

I have looked carefully through Conant's "Baptizein" three times, and cannot find this passage from Clement in it. I find other passages from Clement, but not this. Did he avoid it on purpose? It looks very much like it; for this passage is quoted more frequently by the opponents of immersion, than any other passage from Clement; yet Dr. Conant, knowing this, does not refer to it at all!

Our immersionist friends claim that "*epi koite baptizesthai*" does not mean "baptized upon a couch," but that it means "purification from defilement contracted from a couch"; and that such baptisms or purifications were always performed by immersion. For a full discussion of this position, I must refer the reader to Appendix A, "Braden and Hughey Debate," pp. 656-669, where he will see the utter fallacy of this position, and all the arguments in its support completely answered and the absurdity of the position fully exposed. It is only necessary for me to remark here:

1. Defilement might be contracted from a couch or bed, under the law, from various causes. (See Leviticus xv.)

2. Whenever purification or baptism is spoken of by Greek writers, from defilement contracted from a couch or bed, or dead body, or from wrath, etc., the preposition *apo*, not *epi*, is used with the noun indicating the source of defilement. The learned Dr. DALE, in his "Judaic Baptism," says:

"The use of *απο* [*apo*] with the noun [indicating the source of defilement from which cleansing has been effected is established use; thus we have baptized from [*απο*], a dead body.

"Also Justin Martyr says: 'Baptize the soul from wrath [*apo orges*], and from [*apo*] covetousness, and from [*apo*] envy, and from [*apo*] hatred,' etc.

"The use of *ἐπι* [*epi*] under such circumstances is unheard of. If then *συζυγίαν* [*suzugian*] might be omitted, *απο* [*apo*] would, in its absence, be most imperatively required to be retained, in a reference to the baptism contemplated. Its absence alone is disproof of the assumed reference." ("Judaic Baptism," pp. 182 and 278.)

Only a few pages before this passage, Clement himself, in speaking of "baptism from the couch," on account of the very defilement our immersionist friends contend he is speaking of in this passage, uses both *apo* and *suzugian*, and *koites* and *baptizesthai*. If he had said SIMPLY, "And now Divine Providence does not indeed enjoin him to baptize himself *apo koites*" ("from the couch"), we would not have known what defilement he was speaking of, contracted from the couch. But when he adds "*kata suzugian*," he specifies the defilement, and it is the very defilement our immersionist friends contend he refers to in the passage under consideration. Here is the passage where he is speaking of the defilement our opponents contend he is speaking of in this passage:

“ὄυδὲ μὲν τοῦ ἀπο τῆς κατὰ συζυλίαν κοίτης ομοίως ὡς παλχι, βαπτίξεσθαι καὶ νῦν προστάσσει ἡ θεία διὰ κυρίου προνοία.”

Properly translated, it reads: “And now Divine Providence does not indeed enjoin him to baptize himself from [*apo*] the couch on account of *suzugian*, as in former times.” Here we see *koites* is used in its proper sense of bed or couch, while *kata suzugian* specifies the defilement which was contracted upon the couch or bed from which he was required to baptize himself. Thus Clement himself settles the controversy as to the meaning of this passage by the language he uses in the other passage, where he is speaking of baptism from the very defilement our immersionist friends contend he is speaking of here. It cannot be possible that he is speaking of baptism from the same defilement in both of these passages.

3. The baptism of which Clement speaks “upon a couch” was “also,” “in like manner,” as the baptism of Telemachus “washing his hands.” Hence it could not have been by immersion, but must have been by “washing the hands.” Immersion would not have been “also,” “IN LIKE MANNER.”

4. Mr. Braden, in his appendix to our “Debate,” says: “*Koite* never means a reclining or dining couch.” I proved that this was not true. Schrevelius’ first definition of *koite* is: “*Cubile lectus.*” Leveret gives among the definitions of *lectus*: “A sofa or couch to recline on at table. This couch was provided with cushions, and contained generally three persons.” But we not only have the testimony of these great masters in classic usage as to its signifying a dining couch, for Xenophon, in his “*Memorabilia*” authorizes this usage. “Speaking of the marks of honor due from the younger to the elder, he mentions rising up in their presence, honoring them with a soft couch, ‘*koite malake,*’ and giving them the prece-

dence in speech. In this case the couch is evidently not a bed of repose at night, but one to recline on in a circle engaged in conversation and participating in the enjoyments of social life. In short, it was, as Strizius remarks in his learned and critical 'Lexicon Xenophonticum,' '*lectus quietus et convivii*,' a couch on which to repose and to feast. Morell also, in his 'Lexicon Prosodaicum,' gives κλινη [*kline*] and κοίτη [*koite*] as synonymous." (Beecher on "Baptism," note 4, p. 337.)

5. The literal meaning of *koite* is bed or couch, and this is its general meaning in the Septuagint. It is so used six times in Leviticus xv. In verses 4, 5, 23, 24, and twice in 26. It is so used six times in Daniel, and I have examined its use in many other passages, and I find this is its general use.

6. Its use with *epi* is always *upon* the bed or couch. Canticles iii. 1: "By night on my bed [*epi koiteen*] I sought him whom my soul loveth." Job xxxiii. 15: "In slumbering upon the bed" (*epi koites*). Psalm iv. 4: "Commune with your own heart upon your bed" (*epi tais koitis*). First Kings i. 47: "And the king bowed himself upon the bed" (*epiten koiten*). It is so used in many other places, but these are sufficient to show the usage and to show that *epi koite* means "upon the couch" in Clement, and nothing else.

7. But the baptism our immersionist friends contend Clement is here speaking of was not by immersion. In the Septuagint it is καὶ λούσονται ὕδατι (*kai lousontai hudati*), "and shall wash WITH water." The simple dative. The water was Poured upon the person, and not the person PLUNGED INTO the water. We have before shown that the Jews never immersed in a bathtub, but only in running water, or in the sea. But this baptism took place in the house, and consequently both

the language used and the custom of the Jews forbid the idea of immersion. So the argument of immersionists entirely fails in this case, whatever the baptism referred to by Clement means. But we have shown beyond reasonable doubt or cavil that he referred to the baptisms of the Jews, while reclining upon the couch at their meals, by washing their hands. Collate this passage from Clement with Mark vii. 3 and Luke xi. 38, and you will find a beautiful illustration of the Jewish baptisms before eating, by washing their hands. These passages mutually explain one another and show the mode or manner of the Jewish baptisms before eating.

8. TERTULLIAN comes next, and is usually so placed. Says his translator in his Introduction to his works in the Ante-Nicene Library, Vol. III.:

“Tertullian was born a heathen, and seems to have been educated at Rome, where he probably practiced as a jurisconsult. We may, perhaps, adopt most of the ideas of Allix, as conjecturally probable, and assign his birth to A. D. 145. He became a Christian about 185, and a presbyter about 190. The period of his strict orthodoxy very nearly expires with the century. He lived to an extreme old age, and some suppose even to A. D. 240. More probably we must adopt the date preferred by recent writers, A. D. 220.”

He is an important witness, and we must examine his testimony carefully. Writers on our side have never given Tertullian the careful examination to which his testimony is entitled. He is too often dismissed with the remark: “Tertullian is the first man to mention immersion, and it is trine immersion, and he claims that it was practiced on tradition alone.” This is only a small part of his testimony. It is true that he is the first Christian writer who mentions immersion in connection with bap-

tism, and it is true that it was TRINE immersion. And it is true also that he claims only TRADITION for it; but it is not true that immersion was the baptism spoken of by Tertullian. In his "De Corona" he speaks of the things practiced in connection with baptism, that rested WHOLLY on TRADITION, and he mentions IMMERSION as one of these things. But this is not all he has to say on the mode of baptism. Let us carefully examine this passage first, and then we will take some of the passages in his "De Baptismo." In the "Chaplet," or "De Corona," in the third chapter, in his defense of tradition, he says:

"And how long shall we draw the saw to and fro through the line, when we have an ancient practice, which by anticipation has made for us the state of the question? If no passage of Scripture has prescribed it, assuredly custom, which without doubt flowed from tradition, has confirmed it. For how can anything come into use if it has not first been handed down? Even in pleading tradition, written authority you say must be demanded. Let us inquire, therefore, whether tradition, unless it be written, should not be admitted. Certainly we should say it ought not to be admitted if no cases of other practices which without any written instrument we maintain on the ground of *tradition alone*, and the countenance thereafter of custom affords us the precedent. To deal with the matter briefly, I shall begin with baptism. When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp, and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the Gospel. Then when we are taken up (as new-born children), we taste first of all a mixture of milk and honey, and from that

day we refrain from the daily bath for a whole week. We take also, in the congregation before daybreak, and from the hands of none but the president, the sacrament of the eucharist, which the Lord both commanded to be eaten at meal-times, and enjoined to be taken by all alike. As often as the anniversary comes around, we make offerings for the dead as birth-day honors. We count fasting or kneeling on the Lord's day to be unlawful. We rejoice in the same privilege also from Easter to Whitsunday. We feel pained should any wine or bread, even our own, be cast upon the ground. At every forward step and movement, at every going in and out, when we put on our clothes and shoes, when we bathe, when we sit at table, when we light the lamps, on couch or seat in all the ordinary actions of daily life, we trace upon the forehead the sign" (that is, the cross). In Chapter IV. he immediately adds: "If for these and other such rules you insist upon having positive Scripture injunction, YOU WILL FIND NONE. TRADITION WILL BE HELD FORTH TO YOU AS THE ORIGINATOR OF THEM, CUSTOM AS THEIR STRENGTHENER, AND FAITH AS THEIR OBSERVER." (Ante-Nicene Library, Vol. III., pp. 94-95.)

I have given this long extract to show to what extent TRADITION had introduced unscriptural customs into the Church as early as A. D. 200—one hundred years after the death of the Apostle John. I wish to call particular attention to a few things in this remarkable extract from this eminent Christian writer:

1. Note that ALL the things enumerated were practiced upon the authority of UNWRITTEN TRADITION, without any SCRIPTURE INJUNCTION WHATSOEVER.

2. He does not tell us that baptism was performed by TRINE IMMERSION; but that this was ONE of the things connected with baptism, just as the other things he

enumerates, AS RESTING ON THE AUTHORITY OF TRADITION ALONE.

3. It is generally understood that Tertullian is speaking of baptism as performed by trine immersion, which rests upon the authority of TRADITION ALONE. But this is not the case. There is a vast difference between the statement that baptism is performed by trine immersion, on the "AUTHORITY OF TRADITION ALONE," and that "TRINE IMMERSION WAS ONE OF THE THINGS PRACTICED IN CONNECTION WITH BAPTISM, WHICH WAS PRACTICED UPON THE AUTHORITY OF TRADITION ALONE." This is what Tertullian did say, and not the former.

4. To prove that this is the true sense of the passage, we need only to turn to his description of baptism in his "De Baptismo," Chapter II., where he says:

"There is absolutely nothing which makes men's minds more obdurate than the simplicity of the divine works which are visible in the ACT, when compared with the grandeur which is promised thereto in the EFFECT; so from the very fact, that with so great simplicity, without pomp, without any considerable novelty of preparation, finally without expense, a man is DIPPED in water AND AMID THE UTTERANCE OF SOME FEW WORDS IS SPRINKLED, and then rises again, not much (or not at all) the cleaner, the consequent attainment of eternity is esteemed the more incredible." (Ante-Nicene Library, Vol. III., p. 669.)

Now note that the words or formula of baptism were not used in the DIPPING or IMMERSION, but in the SPRINKLING. That the DIPPING was preparatory to the baptism, and not the baptism itself, is proved by the fact that the words or formula of baptism were not used in connection with the DIPPING. Dipping without the words or formula of baptism is not baptism. No immersionist will contend

that it is. The absence of the words or formula of baptism in the DIPPING conclusively proves that the DIPPING was not the baptism, and no part of it, but was preparatory to it. The baptism was the SPRINKLING when the WORDS or formula of baptism were used. Here the argument is complete, and from it there is no appeal. Tertullian does not say that baptism was performed by trine immersion, but he does say that the trine immersion which was practiced preparatory to baptism was practiced upon the authority of "TRADITION ALONE."

Baptism is not practiced upon the authority of TRADITION, but upon the authority of the SON OF GOD, in the GREAT COMMISSION. No writer ever speaks of baptism resting upon the authority of tradition. When Tertullian says immersion rests upon "tradition alone," he by that expression declares it is not baptism.

In Chapter V. of "De Baptismo" he calls the various purifications, washings, and sprinklings of the heathen "baptisms." He says:

"Well, but the nations who are strangers to all understanding of spiritual powers ascribe to their idols the imbuing of waters with the selfsame efficacy. So they do, but they cheat themselves with waters that are widowed. For washing is the channel through which they are initiated into some sacred rites—of some notorious Isis or Mithra. The gods themselves likewise they honor by washings. Moreover, by carrying water around and SPRINKLING it, they everywhere expiate country-seats, houses, temples, and whole cities; at all events, at the Apollinarian and Eleusinian games they are baptized; and presume that the effect of their doing that is their regeneration and the remission of the penalties due to their perjuries. Among the ancients, again, whoever had defiled himself with murder was wont to go in quest of

purifying waters. . . . Which fact being acknowledged, we recognize here also the zeal of the devil rivalling the things of God, while we find him too practicing baptism on his subjects." (*Ibid.*, p. 671.)

Here the various washings and SPRINKLINGS of the heathen are called "the devil's baptism" by Tertullian. He calls these SPRINKLINGS "baptisms." All these baptisms of country-seats, houses, and cities were done by sprinkling or throwing water on. Not one of them was done by immersion. Yet he calls them all "BAPTISMS." This proves he was not an immersionist, for no immersionist will call an act of sprinkling "baptism."

In his "Treatise on Repentance," addressing a certain character, he says:

"For who will grant to you, a man of so faithless repentance, A SINGLE SPRINKLE of any water?" ("De Penitentia," Chapter VI., Ante-Nicene Library, p. 661.)

But our immersionist friends make much of what Tertullian says in his "De Baptismo," Chapter IV., where he says:

"And accordingly it makes no difference whether a man be washed in a sea or a pool, a stream or a fount, a lake or a trough, nor is there any distinction between those whom John baptized in the Jordan and those whom Peter baptized in the Tiber."

They assume that when Tertullian speaks of John baptizing in the Jordan and Peter baptizing in the Tiber, that they therefore baptized by immersion, and they translate *tinxit*, which Tertullian here uses to translate *baptidzo*, "IMMERSE," regardless of the fact that the primary meaning of *tingo* is "to touch," and its general meaning is "to stain, to color, to moisten, to sprinkle," etc., and regardless of the fact also that Tertullian uses this very word in Chapter I. of this book in contrast with

mergo (dip) to express baptism by SPRINKLING! Baptism in Tertullian's time usually took place in the water. Immersion was practiced in connection with baptism, as a preparation for it; but it was not the baptism. It was practiced upon the authority of *tradition alone*. Baptism is enjoined by divine authority. Now turn and look again at the pictures that have come down to us from Tertullian's time, and the whole matter is explained. The baptisms in the Jordan were performed, not by immersion, but by aspersion, and so were the baptisms in the Tiber, or in the sea, or in the river, fountain, pool, or trough.

Tertullian, when he translates *baptidzo*, always uses *tingo* in some of its forms, not *mergo* or *immergo*. But when he speaks of the mode of baptism by immersion, he always uses *mergo* or *immergo* in some of their forms. Why does he do this? He certainly understood both languages, and if *baptidzo* means to immerse, why did he not translate it *mergo* or *immergo*?

Our immersionist friends always translate *tingo* in all its forms "immerse" when used by Tertullian for baptism. This is without the slightest authority, and in violation of the testimony of all the lexicons in their definitions of *tingo*. The Latin *tingo* is derived from the Greek *τεγγω* (*teggō*), pronounced "tengo." This is admitted on all hands. *Tengo*, the root of *tingo*, is thus defined by the lexicons:

"1. GROVES defines *tengo* (*τεγγω*), to moisten, to wet, water, sprinkle, bedew.

"2. LIDDELL and SCOTT: '*Tengo*, to wet, to moisten, to bedew with, especially with tears. III. To dye, stain; Latin, *tingere*,' etc.

"3. STEPHANUS: '*Tengo*, to moisten, to make wet, with tears, dew, rain,' etc.

“4. PAPE: ‘*Tengo*, moisten, wet, shed tears.’

“5. PASSOW: ‘*Tengo*, moisten, wet, shed tears.’

“6. ROST and PALM: ‘*Tengo*, to moisten, to wet, to shed tears,’ etc.

“Let us now have the Latin lexicons on this word, as spelled in Latin, translated *immerse* and *dip* always by Drs. Conant, Graves, Wilkes, etc.

“1. ANDREWS: ‘*Tingo*, to wet, to moisten; (*B*) to soak or color, to dye, color, tinge.’

“2. FREUND: ‘*Tingo*, to wet, to moisten; *tengo*, *brecho*, *hugraino*, moisten, shed tears, rain, to sprinkle water, sprinkle, to moisten, to bedew, to bathe, wash, dip in, plunge, immerse; color, stain, tinge, tint.’

“3. AINSWORTH: ‘*Tingo*, first, to dye, color, stain; second, to sprinkle, to imbrue; third, to wash; fourth, to paint.’

“4. ANTHON: ‘*Tingo*, moisten, wet,’ etc.

“5. WHITE: ‘*Tingo*, moisten, wet,’ etc.

“This is making poor headway to show that *tingo* is synonymous with immerse.

“6. OVID: ‘*Tingere*, wet the body with sprinkled water. (*Tingere corpus aqua aspersa.*)’

“7. ‘And seems to sprinkle with briny dew the surrounding clouds. (*Et inductus aspergine tingere nubes videtur.*)’

“Here in both cases *tingo* is defined in its effect by ‘sprinkle’—by a Latin who lived in the apostolic age.

“8. ‘By chance his hounds, led by the blood-stained track.’ Was the ground immersed or dipped in the blood of the wounded stag?

“11. OVID: ‘Let us wash [*tingo* is the word] our naked bodies with water poured upon them.’

“(1) Here the mode in which *tingo* is effected is again given—the water is poured upon the naked bodies.

“(2) It shows the manner of ancient baths.

“(3) Drs. Graves, Toy, etc., say that *tingo* is equivalent to *baptidzo* in the lexicons and the Latin fathers, Tertullian, Cyprian, Jerome, etc. Conant renders it ‘immerse’ constantly also, as well as Wilkes.

“(4) All these are as literal uses as language can offer. They are all real persons washed with real water, literally poured upon them.

“12. HORACE: ‘And wet [*tinguet*] the pavement with wine.’ What was the mode of *tingo* here where wine was let fall on the pavement?

“13. OVID: ‘He beat the ground, stained [*inctam*] with guilty blood.’

“14. CALPURNIUS: ‘To wet [*tingere*] the pastures with dew.’ Here the dew falls on the pastures and (*tingo*) wets them. What is the mode?

“Aside from hosts of like citations, Fürst uses *tingo* in his Latin Lexicon to define the word that in his German Lexicon is defined by *benetzen*, wet. Schindler, Castell, etc., use *tingo* constantly where it is with tears, dew, rain.” (Ditzler on “Baptism,” pp. 252, 253, 254, 255.)

In the face of all these facts, we ask: What authority have our immersionist friends to always translate this word in all its forms “immerse,” where it is used in regard to baptism? Such a course is arbitrary, and contrary to their own rule and every sound rule of interpretation: which is, that words are to be taken in their ordinary and most usual signification, unless their connection in any given case manifestly demands a different meaning. Our immersionist friends insist that words must be taken in their primary meaning, or the meaning fixed upon them by general or universal use. By this rule they dare not translate *tingo* “immerse,” for that is neither its primary meaning nor the meaning fixed upon

it by general or universal use. But the exigencies of their theory demand it, and every rule of language and interpretation must give way to their theory.

Dr. Carson and immersionist writers in general hold that *tingo* is the equivalent of *baptidzo*, and translate both "immerse." Now if *tingo* is the equivalent of *baptidzo*, then unquestionably *baptidzo* is not a word of mode; for we have proved beyond the possibility of doubt or quibble, by the unanimous testimony of the lexicons and by the use of the word in standard Latin classical writers, that *tingo* is not a word of mode, but of denomination, the mode of which is usually by aspersion. Now if these words are equivalent, then *baptidzo* is not a word of mode, but of denomination, the mode of which is usually by aspersion! We thus prove our position by immersionists themselves! Again, if *baptidzo* and *tingo* are equivalent, then *baptidzo* and *mergo*, *immergo*, and *immersio* are not equivalent. *Mergo*, *immergo*, and *immersio* are defined, "to immerse, dip, dip in," etc.; while *tingo* is defined, "to wet, to moisten," etc. These two Latin words are not equivalent; one is a word of mode, the other is a word of denomination. It is a remarkable fact that Tertullian, who understood his own language, the Latin, and also the Greek, invariably translated *baptidzo* by *tingo* in some of its forms; but immersionists translate it by *mergo*, *immergo*, or *immersio*—English, IMMERSION. Tertullian always translated it by a word of denomination; but when he spoke of the mode of baptism by immersion, he always used *mergo* in some of its forms. Is not this significant? Does it not totally overthrow the position of immersionists? And does it not prove conclusively that if *baptidzo* and *tingo* are equivalent, then *baptidzo* and *mergo* are not equivalent? Plainly our immersionist friends have gotten themselves into a dilemma, either horn of

which must gore them to death. They must either give up their position on the meaning of *tingo* or *baptidzo*, and either means death to their whole theory of immersion.

9. CYPRIAN, Bishop of Carthage in North Africa, from A. D. 248 to 258, is our next witness. This learned bishop held that baptism by simple sprinkling when necessity demanded it, as in the case of sickness or weakness, was equally valid and efficacious as the more elaborate form when washing or immersion accompanied the ordinance. In Letter LXXV., to Magnus, he says:

“You ask also, dearest son, what I thought of those who obtain God’s grace in sickness and weakness, whether they are to be accounted legitimate Christians, for that they are not to be washed, but sprinkled, with saving water. In this point my diffidence and modesty pre-judges none, so as to prevent any from feeling what he thinks right, and from doing what he feels to be right. As far as my poor understanding conceives it, I think that the divine benefits can in no respect be mutilated and weakened; nor can anything less occur in that case, where there is full and entire faith both of the giver and receiver, is accepted what is drawn from the divine gifts. For in the sacrament of salvation the contagion of sins is not in such wise washed away, as the filth of the skin and of the body is washed away in the carnal and ordinary washing, as that there should be saltpeter and other applications also, and a bath, and a basin wherewith this vile body must be washed and purified. Otherwise is the breast of the believer washed. Otherwise is the mind of man purified by the merit of faith. In the sacraments of salvation when necessity compels, and God bestows His mercy, the DIVINE METHODS confer the whole benefit on believers, nor ought it to trouble anyone that sick people seem to be sprinkled or affused, when they obtain the

Lord's grace, when the Holy Scripture speaks by the mouth of the prophet Ezekiel and says: 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. And I will give you a new heart, and a new spirit will I put within you.' Also in Numbers: 'And the man that shall be unclean until the evening shall be purified on the third day, and on the seventh day he shall be clean: but if he shall not be purified on the third day, on the seventh day he shall not be clean. And that soul shall be cut off from Israel: because the water of sprinkling hath not been sprinkled upon him.' And again: 'And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel and cleanse them. And this shall you do unto them to cleanse them: thou shalt sprinkle them with the water of purification.' And again: 'The water of sprinkling is a purification.' Whence it appears that the sprinkling also of water prevails EQUALLY with the washing of salvation; and when this is done in the church, where the faith both of receiver and giver is sound, all things hold and may be consummated and perfected by the majesty of the Lord and the truth of faith." (Ante-Nicine Library, Vol. V., pp. 400-401.)

(1) No immersionist could or would write such a letter as this. That Cyprian wrote this letter proves that he was not an immersionist, and that immersion was not considered essential to the ordinance in his day. Note that here he calls baptism by SPRINKLING "the DIVINE METHOD."

(2) He quotes Ezekiel xxxvi. 24-26 to prove that baptism by SPRINKLING is Scriptural; and he quotes from the purifications under the law, performed by sprinkling, to prove the same thing.

(3) He declares "that the SPRINKLING also of water PREVAILS EQUALLY with the washing of salvation."

(4) In his time, as in that of Tertullian, generally there was an immersion connected with baptism, but it was not essential to the ordinance. SPRINKLING was valid, and was "THE DIVINE METHOD." IMMERSION was a TRADITIONAL addition, as is declared by Tertullian. Again, in Epistle LXXIII., he says: "Or if they attribute the effect of baptism to the majesty of the name, so that they who are baptized anywhere and anyhow, in the name of Jesus Christ, are adjudged renewed and sanctified." (*Ibid.*, p. 387.)

Here is a plain statement that baptism might be performed by different modes, and in different places, and still be valid baptism, if performed in the right name. Cyprian must be given up as an immersionist or as an advocate of immersion. If an immersionist to-day would write such letters to a young immersionist preacher as Cyprian wrote to Magnus on the mode of baptism, he would be expelled from the Church at the next church meeting.

The utter inability of the very best and most conscientious immersionists to deal fairly with the early fathers on this subject is seen in Dr. Carson's treatment of Cyprian. He says Cyprian did not consider perfusion baptism, but only a substitute for it. His exact language, in his reply to Mr. Hall, is: "The author's own quotation from Cyprian might show him that even that father, who makes perfusion a valid *substitute* for baptism in case of necessity, does not consider perfusion to be baptism." (Carson on "Baptism," p. 417.) There is not a hint of any such thing in the writings of Cyprian. He calls perfusion in sickness "baptism," not a substitute for it. In this same epistle to Magnus from which I have

quoted he says: "This finally in very fact also we experience, that those who are BAPTIZED by urgent necessity in sickness," etc. Did he call this "a substitute for baptism," or did he call it "BAPTISM"? All through the epistle he calls it "baptism," and he declares that it is "EQUALLY EFFICACIOUS" with washing or immersion. Read again what Cyprian says, and see how utterly groundless is the statement of Dr. Carson.

10. ORIGEN, born A. D. 185 and died A. D. 254, was contemporary with both Tertullian and Cyprian, and in his earliest years with Clement of Alexandria. He belonged to the Alexandrian School, and was the most learned of all the Greek fathers. He certainly understood his own language, and he speaks of baptism as "a pouring of water." He says:

"How came you to think that Elias, when he should come, would baptize, who did not in Ahab's time baptize the wood upon the altar, which was to be washed before it was burnt, by the Lord's appearing in fire? But he ordered the priest to do that; not once only, but he said, 'Do it the second time,' and they did it the second time; and 'Do it the third time,' and they did it the third time." ("Campbell and Rice Debate," p. 158.)

Turn to First Kings xviii. 33-34, and you will see that this baptism was performed by POURING THE WATER UPON the sacrifice and the wood upon the altar. This act of POURING Origen calls "A BAPTISM." Did this most learned of all the Greek fathers understand the meaning of *baptidzo*? If he did, then *baptidzo* means to POUR UPON. But our immersionist friends ask us: "Were not the sacrifice, the wood, and the altar as wet as if they had been immersed?" It does not matter how wet they were. Dr. Carson tells us that *baptidzo* "means MODE, and nothing but MODE"; and Mr. Campbell tells us that

“IT MEANS ACTION, and nothing but ACTION.” They tell us it has no reference to the element in which the MODE or ACTION is performed; it simply expresses MODE or ACTION. Here was an action performed, and that action was POURING, and Origen calls that ACTION “BAPTISM.” This settles two questions: (1) that *baptidzo* means to POUR; (2) that in Origen’s time baptism was performed by POURING.

II. EUSEBIUS PAMPHILIUS, Bishop of Cæsarea in Palestine, the father of ecclesiastical history, A. D. 300 to about 335, in his “Ecclesiastical History” bears clear and direct testimony to baptism by AFFUSION. Speaking of one Bassilades, a catechumen, who was in prison, he says:

“On this the brethren gave him the seal in the Lord [that is, baptized him, for that is what is meant by “the seal”], and he, bearing a distinguished testimony to the Lord, was beheaded.” (Eusebius, “Ecclesiastical History,” p. 224.)

Bassilades was in prison when he was baptized, and Eusebius speaks of this as a common custom.

Prof. Moses Stuart gives us two examples, taken from the Acts of St. Lawrence, showing that this was common: one the baptism of a prisoner, tied to the stake, just before his execution, by pouring water on his head from a pitcher, which is illustrated in our pictures of baptism.

“ ‘The Acts of St. Cornelius,’ says Bishop Kenrick, p. 166, ‘speaks of Sallustia, who, being converted, presented to the Pontiff a vessel with water, wherewith he might baptize her.’

“ ‘Five martyrs,’ says Bishop Kenrick, same page, ‘of Samasata, in the year 297, when in prison for the faith of Christ, sent for the priest James, entreating him to

come, and bring with him a vessel of water to baptize them.' ” (Chapman on “Baptism,” p. 229.)

Eusebius, in his Panegyric on the Church of Tyre, after its restoration after the Diocletian persecution, speaking of the various outer stations for the catechumens and those who were not permitted to enter the church and take part in the worship, in describing the arrangements for baptism, says:

“Here too he placed the symbols of the sacred purification, by providing fountains, built opposite the temple [nave], which by the abundant effusion of its water afford the means of cleansing to those who proceed to the inner part of the sanctuary, which buildings were erected by this our most peaceful Solomon, the founder of the temple, for those who require yet the purification, and the SPRINKLING OF WATER AND THE HOLY SPIRIT.” (Eusebius, “Ecclesiastical History,” pp. 417-418.)

This Panegyric was delivered A. D. 315, and it proves that baptism was performed in the baptisteries, built outside the church, or in the parts where the catechumens were only permitted to enter, BY AFFUSION—YEA, BY SPRINKLING! There may have been a preparatory washing or immersion before the baptism, as was in Tertullian’s time; but the BAPTISM in the baptistery of the Church of Tyre was performed by SPRINKLING.

We have already given the testimony of Lactantius, A. D. 320, Aurelius Prudentius, and Paulinus, Bishop of Nola, concerning the baptism of Christ by AFFUSION—all of the fourth century.

12. The great AUGUSTINE, Bishop of Hippo, A. D. 400, says:

“Unless wheat be ground and sprinkled with water, it cannot come to the form which is called bread. So you

also were first ground as it were by mystic exorcisms. Then was added baptism; ye were as it were SPRINKLED, that ye might come to the form of bread." (T. V. Sermo. CCXXVII., ad Infantes de sacramentis, Col. 1417.)

"Bishop Kenrick thus presents this testimony: 'St. Augustine remarks that bread is formed of wheat ground in the mill and sprinkled with water, and then adds: "In like manner you also were ground, as it were by the humiliation of fasting and by mystic exorcisms, baptism followed, and you were sprinkled with water that ye might become bread." ' ' ' (Chapman on "Baptism," p. 235.)

13. We will close up this part of our argument with the testimony of SOZOMEN. Sozomen was an eminent Greek lawyer and ecclesiastical historian, who resided many years in Constantinople. He was born about the beginning of the fifth century, in the town of Bethelia, near the ancient city of Gaza, in Palestine. His father and grandfather before him were both Christians, and he was brought up in the Christian faith, and educated in a monastery. He wrote a history of the Church from the ascension of our Lord to the deposition of Licinius, A. D. 324, which has been lost. The history from which I quote covers the period from A. D. 324 to A. D. 440. He was a Greek of great learning, and made the study of ecclesiastical history a specialty. He was born only about three hundred years after the death of the Apostle John, and his Christian ancestry carried him back to within nearly two hundred years of that event. He had every opportunity and facility to know what was the practice of the early Church, and what was the opinion of the early Church as to the practice of the apostles. Speaking of Eunomius and his heresy, he says:

"Some assert that Eunomius was the FIRST who ventured to maintain that baptism ought to be performed

by IMMERSION, and TO CORRUPT IN THIS MANNER THE APOSTOLICAL TRADITION, which has been carefully handed down to the present day. . . . Others assert, I believe, with greater appearance of probability, that Theophanes, a native of Cappadocia, and Eutyclus, both zealous propagators of this heresy [the Arian], seceded from communion with Eunomius during the succeeding reign, and introduced HERETICAL doctrines concerning baptism: they taught that baptism ought not to be administered in the name of the Trinity, but in the name of the death of Christ. It appears that Eunomius broached no new opinions on the subject, but remained from the beginning firmly attached to the sentiments of Arius. . . . But whether it was Eunomius or any other person who FIRST introduced HERETICAL opinions concerning baptism, it seems to me that such INNOVATORS, whoever they may have been, were alone in danger of, according to their own representation, quitting this life without having received the rite of holy baptism; for if, after having received baptism according to the ANCIENT MODE of the Church, they found it impossible to confer it on themselves, it must be admitted that they introduced a practice to which they had themselves not submitted, and thus undertook to administer to others what had never been administered to themselves. Thus, after having laid down certain principles, according to their own fancy, WITHOUT ANY DATA, they proceed to bestow upon others what they had not themselves received. The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the right to administer it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administering are unbaptized; and they confirm this opinion

by their practice, inasmuch as they re-baptize all those who join their sect, although previously baptized by the Catholic Church." (Sozomen's "Ecclesiastical History," pp. 282, 283, 284.)

There are several things I wish to call attention to in this remarkable passage from Sozomen:

(1) He calls immersion a CORRUPTION of "the APOSTOLICAL TRADITION which has been carefully handed down to the present day." He uses the word "tradition" here in the sense in which Paul used it in Second Thessalonians ii. 15, of apostolic teaching or command, and not the sense in which Tertullian uses it, of traditional teaching, without any divine or apostolic authority.

(2) He calls immersion a "HERETICAL opinion concerning baptism."

(3) He calls it an "INNOVATION," and those who introduced it "INNOVATORS."

(4) He affirms that it is not "the ancient mode" of administering baptism.

(5) He speaks of the "MODE" of baptism, both "the ancient MODE" and their "MODE." What becomes of Dr. Carson's position, that baptism is "MODE, and nothing but MODE"? And what also becomes of Mr. Campbell's "specific ACTION of baptism, and specific action only"? Did this eminent Greek scholar understand his own native language? If he did, then *baptidzo* is not a word of "MODE" or "ACTION" at all, for he speaks of different "MODES" of baptism, and he declares that immersion was not the "ancient" or APOSTOLIC MODE, but a "CORRUPTION" of the ancient MODE, "A HERESY" and "AN INNOVATION." Could language be more explicit, or testimony more definite and clear to the fact that immersion was not "the ancient or apostolic baptism"? The testimony of this eminent native Greek

scholar outweighs all the opinions of all the modern immersionist scholars and all the Pedo-Baptist concessions which our immersionist friends parade before us in support of their theory of immersion and of the meaning of *baptidzo*. This is testimony that amounts to something; and, taken in connection with the facts presented in the preceding pages, demonstrates to every reflecting mind, not wholly dominated by prejudice and impervious to reason and evidence, that immersion was not the practice of the early or of the apostolic Church, but that the divine and apostolic "MODE" was by AFFUSION.

14. After this time we find both modes practiced, sometimes one and sometimes the other.

"GENNADIUS of Marseilles, in the fifth century, says baptism was administered in the Gallic Church, in his time, indifferently by immersion or sprinkling. In the thirteenth century, THOMAS AQUINAS says that baptism may be given not only by immersion, but also by affusion of water or by sprinkling with it. And ERASMUS affirms (Epist. 76) that in his time it was the custom to sprinkle infants in Holland, and to dip them in England." (Watson's "Institutes," Vol. II., p. 649.)

This brings us up to the beginning of the Reformation.

15. The practice of the Greek Church is claimed by immersionists as supporting their practice. They tell us that the Greek Church understands the Greek language and practices immersion. The great mass of the Greek Church know no more about the Greek language than they do about the Sanscrit. The great mass of the Greek Church are Russians. Only a small part of the Greek Church speak the modern Greek language; so this play upon the word "GREEK," applied to the Greek Church, cannot avail them. But the Greek Church does NOT practice immersion.

“SEVERUS, Patriarch of Alexandria, A. D. 513, says: ‘The priest lets the person to be baptized down into the baptistery, looking to the east, and puts his right hand on his head, and with his left hand raises the water thrice from the water in the font, behind and at either of his sides, and says these words: “N. is baptized in the name of the Father, Amen, and of the Son, Amen, and of the Holy Spirit, Amen, for life eternal.” ’ ’ ’ (Chapman on “Baptism,” p. 245.)

It is due Mr. Chapman and the cause to state that in a note at the foot of the page he says:

“Bishop Kenrick, in a communication before us, observes: ‘The quotation from Severus is made on the authority of Beveridge Guido Fabricus. The editor of the work of Severus styles him Patriarch of Alexandria. The work is on the rites of baptism and communion, for the use of Christians in Syria, printed in Syrian and Latin, at Antwerp, in 1572. The fact that it was intended for Syria favors the supposition that the author was of Antioch rather than Alexandria; and some indeed ascribe the work to Severus of Sozole (if we understand the reference), who sat at Antioch, a noted Eutychnian. The work is noticed in the sixteenth volume of *Histoire des Auteurs Ecclesiastiques*, by Collier, p. 296.’ ”

The practice of the modern Greek Church is the same as to mode as that described by Severus. Dr. Nast was one of the most eminently learned German scholars of this country. In his dissertation on baptism, at the end of his *Commentary on Matthew* (p. 657), he says: “To this very day baptism is administered by *POURING*, not only in the Greek Church, but also in the churches of Asia Minor.”

I here present the testimony of an eye-witness, in the person of Mr. JOSEPH HUBER, a ruling elder in the Presbyterian Church, and afterward a minister. He says:

“I resided upward of three years in the capital of the Grand Seignior’s dominions, in a Greek family of the first respectability. During that time I was present at four baptisms—two in the family and two in the immediate neighborhood. It is the custom among the Greeks either to have their children baptized publicly in their churches, or else in their houses; in which latter case the parents invite the nearest relations and neighbors; and after the ceremony, while refreshments pass round, the father gives to each person present a token of witnesship consisting of a small piece of Turkish money through which a hole is pierced and a piece of narrow ribbon is inserted. I was invited to attend the four above-mentioned baptisms, and I still have in my possession two tokens; the other two may be seen in Mrs. McDowell’s museum in Danville. The company were all seated on the sofas around the room. A table stood in the middle with a basin of water on it. The *papa* or priest was then sent for, who, upon entering the room, was received by the father of the infant and led to the baptismal water, which he consecrated by a short prayer and sign of the cross; then the mother presented to him her babe, which he laid on his left arm, and, in the name of the Father, Son, and Holy Ghost, he thrice dipped HIS HAND into the water and DROPPED SOME OF IT ON THE CHILD’S FOREHEAD, giving it a name.

“I may remark here that I never heard, during my stay in Constantinople, of adult baptism, nor of the ordinance being performed by immersion in a single instance. Most generally infants are baptized in the churches. Before the altar stands a tripod holding a basin of consecrated water for baptism.”

“The Rev. PLINY FISK, missionary to Palestine some years ago, says: ‘I went one morning to the Syrian church to witness a baptism. . . . When ready for the

baptism, the font was uncovered, and a small quantity, first of warm water and then of cold, was poured into it. The child, in a state of perfect nudity, was then taken by the bishop, who held it in one hand, while with the other he anointed the whole body with oil. He then held the child in the font, its feet and legs being in the water, and WITH HIS RIGHT HAND he took up water AND Poured it ON THE CHILD, in the name of the Father, Son, and Holy Ghost." (Memoirs of Fisk, p. 397.)

"Dr. B. KURTZ, in his first tour through Europe in 1825, says: 'We ourselves once witnessed the baptism of an infant in the great cathedral of St. Petersburg by POURING. And so Delyngius, as quoted in Booth's 'Pedo-Baptism Examined,' says: 'The Greeks at this day practice A KIND OF AFFUSION.'" (Seiss on "Baptism," pp. 265, 266, 267.)

This is certainly sufficient to settle the question as to the practice of the modern Greek Church. Instead of the Greek Church practicing immersion, it practices baptism just as it did in the early centuries—the candidate standing or kneeling in the font or baptistery, and the administrator POURING the water on the head.

15. The Waldenses certainly have a just claim to be the true Church of God, through the corruption of the Dark Ages, and their practice must have great weight in the historical argument on this subject. Rev. Mr. BERT, a Waldensian minister, informed Rev. S. E. Dwight, in 1825, that "the Waldenses had always baptized their infants, and had always done it by AFFUSION." (Chapman on "Baptism," p. 263.)

16. The Christians of Mesopotamia, who profess to be followers of John the Baptist, baptize in rivers, yet by SPRINKLING. The missionary WOLF, in his Journal, tells us that among many other questions he inquired of them

respecting their mode of baptism, and was answered: "The priest or bishop baptizes children thirty days old. They take the child to the banks of the river; a relative or friend holds the child near the surface of the water, while the priest **SPRINKLES** the element upon the child, and with prayers names the child." (Journal, Vol. II., p. 311; Watson's "Institutes," Vol. II., p. 654.) "Mr. Wolf asks: 'Why do they baptize in rivers?' Answer: 'Because St. John the Baptist baptized in the river Jordan.' The same account was given afterward by one of their bishops or high priests. He said: 'They carry the children, after thirty days, to the river; the godfather takes the child to the river, while the priest **SPRINKLES** it with water.'" (*Ibid.*)

Here we have a baptism in modern times in the river, and yet by **SPRINKLING**! These Christians claim their descent from John the Baptist, and claim that they follow his example in baptizing. It is a remarkable fact that all sects of Asiatic Christians baptize by **AFFUSION**, whether they baptize in rivers or not.

17. Our immersionist friends attempt to make much out of the words used by **BARNABAS**: "Blessed are they who, when they have trusted in the cross, descend into [or, more properly, to] the water." The Armenian custom of baptizing, all things considered, will give us a just conception of the practice in the language of Barnabas. Dr. **JARVIS** speaks of it as follows: "The priest asks the name of the child, and taking him in his left arm and supporting him with his right, he puts him into the font, his head being out of the water. Then with the hollow of his hand he **POURS** water on the child three times," etc. (Report to Board of Missions of the Protestant Episcopal Church, U. S.)

“In addition to this, we observe that the Armenian Liturgy uses the language, ‘Descending into the water.’ Yet the undeniable idea is baptism by AFFUSION.” (Ass., Vol. II., p. 199; Chapman on “Baptism,” p. 210.)

Here the custom of the early Church of baptizing by AFFUSION, while the candidate was standing or kneeling in the water, as represented in the pictures of ancient baptism, is still observed.

18. It is a fact of history that during the whole of the Dark Ages, when immersion prevailed as the common practice (that is, trine immersion; for that was all the immersion they practiced), the validity of baptism by affusion was never called in question. This is a fact so well attested by prominent writers in all the centuries from Cyprian, A. D. 254, to Erasmus, at the beginning of the Reformation, that no man acquainted with the ecclesiastical history will call it in question. The history of the Church sets aside the claims of immersion and thoroughly vindicates the practice of affusion.

19. But the question is asked, “Did not the law of the early Church prohibit those who had been baptized by affusion from entering the ministry?” We answer emphatically, No. No such law was ever enacted, and no such custom ever prevailed in the Church. Mr. A. CAMPBELL, in his debate with Dr. Rice, said: “Clinics or unimmersed persons were inhibited holy orders by the twelfth canon of the Council of Neocæsarea, and consequently were ineligible to sacerdotal functions.” (“Campbell and Rice Debate,” p. 260.)

Mr. Braden took the same position in his debate with me. I am surprised that men will make such statements, when they must know that they are not true. Truth can never be sustained by falsehood. Mr. Rice immediately produced the canon in question, and proved that the

statement was not true, just as I did in the debate with Mr. Braden. Such reckless statements do no good to the cause, nor to the advocates who make them, and they throw suspicion on any statements they may make. Here is the twelfth canon of the Council of Neocæsarea:

“He that is baptized when he is sick ought not to be made a priest (for his coming to the faith is not voluntary, but from necessity), unless his diligence and faith do prove commendable, or the scarcity of men fit for the office do so require.” (“Campbell and Rice Debate,” p. 266.)

It will be seen at a glance that the point of objection was not against the “MODE” of his baptism, but the suspicious character of sick-bed conversions. For if the man’s life afterward proved the sincerity of his conversion, the objection was removed, and he might be admitted to holy orders. In the case of Novatian, Mr. Braden said: “They refused to ordain him because he was baptized by affusion on a sick-bed.” But I proved that was false, for he was ordained, and afterward became the founder of the sect of the Novatians, which constitute the FIRST link in the chain of the “Baptist succession,” as given by Orchard in his “History of the Baptists.” He says:

“Novatian, with every considerate person, was disgusted with the hasty admission of such apostates to communion, and with the conduct of many pastors, who were more concerned about numbers than purity of communion. Novatian was the first to begin a separate interest with success, and which was known for centuries by his name. One Novatus of Carthage, coming to Rome, united himself with Novatian, and their combined efforts were attended with remarkable success. It is evident that many were previously in such a situation as to embrace the earliest opportunity of uniting with

churches whose communion was Scriptural. Novatian became the head pastor (bishop) in the new interest, and is accused of the crime of giving birth to an innumerable multitude of congregations of puritans in every part of the Roman Empire; and yet all the influence he exercised was an upright example, and moral suasion; these churches flourished until the fifth century." (Orchard's "Baptist History," pp. 53-54.)

Other Baptist writers also trace the "Baptist succession" to the Novatianists; and yet the founder of this supposed succession was never baptized himself, according to their theory, but only perfused, or sprinkled on a sick-bed!

But it may be asked, "Did not Cornelius, Bishop of Rome, object to Novatian on account of his baptism by affusion?" We answer, No. The ground of Cornelius' objection was not the manner of his baptism, but the character of the man, and the doubtfulness of his conversion. Let Eusebius tell the story of Cornelius' objection. Cornelius objected to Novatian because he said: "Indeed, the author and instigator of his faith was Satan, who entered into and dwelt in him a long time. Who, aided by the exorcists, when attacked with an obstinate disease, and being supposed at the point of death, was baptized by aspersion in the bed on which he lay, if, indeed, it is proper to say that ONE LIKE HIM did receive baptism. But neither when he recovered from disease, did partake of other things, which the rules of the Church prescribe as duty, nor was he sealed [in confirmation by the bishop]. But as he did not obtain this, how could he obtain the Holy Spirit?" (Eusebius, "Ecclesiastical History," p. 226.)

You see the point of objection was not his baptism by sprinkling, but on account of his character, and because

he had not received confirmation, and therefore Cornelius reasoned he had not received the Holy Spirit, and could not therefore be a Christian. Cornelius' greatest objection to Novatian, however, was that he was a rival for the bishopric of Rome. This was his greatest crime in the eyes of Cornelius.

Our immersionist friends claim that the early Church was an immersionist Church. Do modern immersionists baptize sick people by affusion? Nay verily. This proves that the ancient immersionists did not belong to the same Church with modern immersionists, and that they did not have the same views on baptism.

This was not the only point of difference between them. The ancient immersionists immersed their candidates as naked as they were born. They claimed that baptism was a washing of the body, not of the clothes, and hence they divested them of all their garments. There is no fact of history more fully proven than this, as we have shown by Dr. Robinson, their own historian.

The single dip was unknown to the ancient immersionists. It took three dips with them to constitute ONE IMMERSION! With some of them the three dips represented the three Persons in the Trinity, with others they represented the three days that Jesus lay in the tomb. They were not agreed among themselves as to the import of their three dips. All these facts prove that the ancient immersionists belonged to a totally different school from modern immersionists, and that they did not regard the practice of modern immersionists as baptism at all. They differed from modern immersionists in another essential point: They all admitted the validity of baptism by affusion. They could not have held that immersion was essential to baptism and admitted and practiced baptism by affusion, as we know they did by the most in-

disputable testimony of the whole history of the Church. These old immersionists must be ruled out of the succession—they were not sound in the faith; they were corrupters of the sacred ordinance, and traitors to the cause of immersion once delivered by somebody to the immersionist saints.

20. But the question may be asked: “How came immersion to be the general practice of the Church, or a large part of it, during the Dark Ages?” Immersionists say: “We can see how persons could substitute sprinkling for immersion, but we cannot see how they could substitute immersion for sprinkling.”

(1) We remark: In ritualism, the uniform tendency of the human mind, and under every form of religion, has been from the simple to the complex or elaborate. There is no exception to this rule. Wherever the spirit of vital piety begins to wane, then the forms, ceremonies, and sacraments become more elaborate. To the simple forms of worship in the primitive Church there soon began to be additions made, to make the worship more impressive, and to find symbolical meanings to everything connected with the worship of the Church, or the plain teaching of the Word of God. We see how largely this tendency was developed in the second century, in the *Similitudes* of Hermas and the *Epistle of Barnabas*, and in the writings of all the early fathers.

In the apostolic age the rites of and worship of the Church were simple and plain. We find no vestments or gorgeous ritual. The rite of baptism was simple, and was always administered on the spot where the conversions took place, whether in the court of the Temple, as in the case of the three thousand on the day of Pentecost; or in the house, as of Paul and Cornelius' household; or in the jail, as in the case of the jailer. No running about to

find the facilities for baptism, as they did not have churches furnished with baptisteries. The facilities for baptism were always at hand. In the next century we find them, as Justin Martyr tells us, going to a place where there is water, that the baptism might be administered, while the candidate stood or kneeled in the water, as Justin tells us it was done by **SPRINKLING**, and as the pictures of that period show.

In the third century we have the elaborate ritual of baptism, vestments, etc., given by Tertullian, with three immersions preparatory to baptism, all of which he tells us had been added by **TRADITION**—not one of which could be found in the Scriptures! Baptism was not instituted by **TRADITION**, but by the **COMMAND** of Christ; while the immersions and the other things were added by **TRADITION** to make the simple rite of **SPRINKLING** more impressive. Remember, **TERTULLIAN** tells us, in his treatise on "Baptism": "We are dipped, and then amid a few words we are **SPRINKLED**." The **DIPPING** was not the baptism, for the baptismal formula was not used with it, but with the **SPRINKLING**!

We do not know how long this practice continued, until the immersion usurped the place of the proper baptism, but we know it was after the time of Eusebius; for, as we have seen, while they had large baptisteries in connection with their churches at that time, yet the baptism proper was performed by affusion, as he tells us in his Panegyric on the restoration of the Church of Tyre.

The immersion which was preparatory to baptism did not usurp the place of baptism itself, which was always performed by affusion, as represented in all the pictures of baptism that have come down to us for the first thousand years of the Christian era; nor until the design of baptism had been perverted from its Scriptural

import as a sign of regeneration, or the purification of the heart by the baptism of the Holy Spirit, to the unscriptural import of the burial and resurrection of our Lord, and this did not take place until several centuries after Christ. In the earlier Christian writers, as Justin Martyr, Irenæus, Clement of Alexandria, and Tertullian, baptism held its Scriptural import, in so much that it is called by them REGENERATION; not that they regarded it as the REAL regeneration—that, they held, could be accomplished only by the Holy Spirit; but baptism with them was the symbolical regeneration. Cyprian was so clear and strong on this point that he held without the presence of the Holy Spirit there could be no baptism.

But when the fathers discovered in the three immersions preparatory to baptism the symbol of the three-days burial of Christ in the tomb, baptism became the symbol of DEATH—not of life, as taught in the Holy Scriptures and in the early fathers; then the symbol of LIFE was discontinued in many places, and the symbol of DEATH was substituted in its place. But during all these ages of darkness and superstition the Scriptural mode and design was retained in many places, as we have seen, and its validity never called in question. As the darkness and superstition gave way before the light of truth the Scriptural mode again became dominant in the Church, and the Reformation restored it again to its proper place and design in the Church of God. These are the facts of ecclesiastical history concerning the mode of baptism, and they cannot be gainsaid nor set aside.

THE END.

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